

ACTS OF THE APOSTLES.

I. I composed the first discourse, O Theophilus, concerning all things which Jesus began both to do and to teach, until that day in which, having by [the] Holy Spirit charged the apostles whom he had chosen, he was taken up; * to whom also he presented himself living, after he had suffered, with many proofs; being seen by them during forty days, and speaking of the things which concern the kingdom of God; and, being assembled with [them], commanded them not to depart from Jerusalem, but to await the promise of the Father, which [said he] ye have heard of me. For John indeed baptised with water, but ye shall be baptised with [the] Holy Spirit after now not many days.

* They therefore, being come together, asked him saying, Lord, is it at this time that thou restorest the kingdom to Israel? And he said to them, It is not yours to know times or seasons, which the Father has placed in his own authority; * but ye will receive power, the Holy Spirit having come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and to the end of the earth. And having said these things he was taken up,

they beholding [him], and a cloud received him out of their sight.

And as they were gazing into heaven, as he was going, behold, also two men stood by them in white clothing, who also said, Men of Galilee, why do ye stand looking into heaven? This Jesus who has been taken up from you into heaven, shall thus come in the manner in which ye have beheld him going into heaven. Then they returned to Jerusalem from the mount called [the mount] of Olives, which is near Jerusalem, a sabbath day's journey off. And when they were come into [the city], they went up to the upper chamber where were staying both Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Mattheus, James [son] of Alphaeus, and Simon the zealot, and Jude [the brother] of James. These gave themselves all with one accord to continual prayer, with [several] women, and Mary the mother of Jesus, and with his brethren.

And in those days Peter, standing up in the midst of the brethren, said, (the crowd of names [who were] together [was] about a hundred and twenty,) Brethren, it was necessary that the scripture should have been

fulfilled which the Holy Spirit spoke before, by the mouth of David, concerning Judas, who became guide to those who took Jesus; for he was numbered amongst us, and had received a part in this service. (This [man] then indeed got a field with [the] reward of iniquity, and, having fallen down headlong, burst in the midst, and all his bowels gushed out.) And it was known to all the inhabitants of Jerusalem, so that that field was called in their own dialect Aceldama; that is, field of blood.) For it is written in [the] book of Psalms, Let his homestead become desolate, and let there be no dweller in it; and, Let another take his overseership. It is necessary therefore that of the men who have assembled with us all [the] time in which the Lord Jesus came in and went out amongst us, beginning from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection.

And they appointed two, Joseph, who was called Barsabbas, who had been surnamed Justus, and Matthias. And they prayed, and said, Thou Lord, knower of the hearts of all, shew which one of these two thou

hast chosen, to receive the lot of this service and apostleship, from which Judas transgressing fell to go to his own place. And they gave lots on them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

II. And when the day of Pentecost was now accomplishing, they were all together in one place. And there came suddenly a sound out of heaven as of a violent impetuous blowing, and filled all the house where they were sitting. And there appeared to them parted tongues, as of fire, and it sat upon each one of them. And they were all filled with [the] Holy Spirit, and began to speak with other tongues as the Spirit gave to them to speak forth.

Now there were dwelling at Jerusalem Jews, pious men, from every nation of those under heaven. But the rumour of this having spread, the multitude came together and were confounded, because each one heard them speaking in his own dialect. And all were amazed and wondered, saying, Behold, are not all these who are speaking Galileans? and how do we hear [them] each in our own dialect in which we have been born, Par-

* *ἀναστήσας, ἀναστήσας*. *ἀναστήσας* has the sense of 'raising' (see ver. 10, or when more active, of 'taking'; but in general in the New Testament, *ἀναστήσας* has the more active sense; always indeed, unless in Mark xvi. 19, 1 Tim. iii. 16, and this chapter, in all which it speaks of the ascension, where its force is 'taken up'; *ἀναστήσας* is more passive reception, as in Acts iii. 21.

* Compare Josephus, Ant. xiv. 13. 10: the same phrase exactly.

* The word 'authority' does not please me in English here; but it is important to distinguish it from 'power' (*ἐξουσία*) in what follows: *ἐξουσία* is 'a right,' 'an authority' one possesses; cf. Luke x. 19, and the note to Matt. x. 1.

* Here *ἀναστήσας* has a simple passive sense.

* T. E. reads 'to me,' with E 13 31 61 and others Am Syrr Memph; 'my' with A B C D.

* Or 'land.' See chap. xiii. 47.

* Literally 'from their eyes,' 'received' here is *ἀναστήσας*, 'to take up' or 'in.'

* T. E. reads 'and James and John,' with E 13 31; text with A B C D 61 Am Memph.

* T. E. adds *καὶ τῶν ἑταίρων*, 'and supplication,' with C 13 31 and others; with A B C D E 61 Am Syrr Memph omit.

* T. E. reads 'disciples,' with C 13 31 61 Syrr; text with A B C D 13 Am Memph.

* In Greek, 'men brethren.' This is a Hebrewism and means no more than 'brethren.' In some cases it misleads, as in 'men, brethren, and fathers,' as if there were three classes, whereas it is no more than 'ye men who are brethren and fathers.'

* A B C D 61 Am Memph read as in text; C 13 31 61 Syrr have as T. E. 'this.' Alford,

Meyer, and De Wette think that in versions it is wrongly omitted.

* T. E. reads 'with us,' with 13 31 and several cursives Syrr; text with A B C D E 13 61 Am Memph.

* *εἰς* *ἀντὶ*. Used for 'having' by whatever means. See Matt. x. 9; Luke xviii. 12; cf. note to Luke xxi. 19.

* T. E. has *καὶ*, with 13 and other cursives; with A B C D E 13 31 61 omit.

* Some omit 'own,' with A B C D; A H C E &c. 13 31 61 insert.

* Or 'at every time that.' A B C D (D) 61 Am omit *καὶ* before *καὶ*; A B C D E 13 31 have it.

* *καὶ*, referring properly only to 'came in.'

* A B C D Am Memph read *καὶ*, 'place.' T. E. with A C E 13 31 61 Syrr, *καὶ* *τοῦ*, 'lot.'

* T. E. reads 'their lots,' with D E 13 31; text with A B C D 13 61 Am Memph.

* It was come and running its course of fulfilment as a fact.

* T. E. reads 'all with one accord,' with C 13 31 and others; with A B C D 61. D Memph Theb read 'all' only.

* *καὶ* is not 'wind,' but they heard blowing, as of hard breathing, for which it is also used. I do not like the word 'blast,' it is too sudden

and passing. 'Blowing' is the word, but a 'rushing blowing' does not do.

* *καὶ* *καὶ*, (N) B 61 Syrr. T. E. reads *καὶ* *καὶ* *καὶ*, with A B 13 31 Am; C 13 31 61; N D Memph Syrr read *καὶ* *καὶ*, 'they sat,' but it is A B C D 13 31 61 have *καὶ* *καὶ* *καὶ*, 'it sat,' as T. E.

* Or 'this voice having taken place.' In spite of De Wette and Alford, I believe what is in the text to be the sense. Ruined, accepted by Bloomfield and others, takes it as the loud voice of the speakers. But this is not done, nor would it have spread over the city; nor would the sound of the mighty rushing wind over the city have brought them there. It was what happened at the place which brought the crowd there: that is, it was not the mighty rushing wind being heard everywhere. The end of the verse goes to confirm this. What struck those who came was hearing their own tongues. Alford says Gen. xiv. 18 and Jer. xvii. (L.) are no examples. Why not? The rumour of Jacob's coming spread to Pharaoh's house. Schleusener, who does not accept this sense, admits it as being right in Hebrew and Septuagint Greek.

* T. E. adds 'to one another,' with C D E 13 31 Syrr; with A B C D 61 Am Memph omit.

thians, and Medes, and Elamites, and those who inhabit Mesopotamia, and Judaea, and Cappadocia, Pontus and Asia, both Phrygia and Pamphylia, Egypt and the parts of Libya which adjoin Cyrene, and the Romans sojourning [here], both Jews and proselytes, Cretans and Arabians, we hear them speaking in our own tongues the great things of God?¹² And they were all amazed and in perplexity, saying one to another, What would this mean? But others mocking¹³ said, They are full of new wine.¹⁴ But Peter, standing up with the eleven, lifted up his voice and spoke forth to them, Men of Judaea, and all ye inhabitants of Jerusalem, let this be known to you, and give heed to my words: for these are not full of wine, as ye suppose, for it is the third hour of the day; but this is that which was spoken through the prophet Joel.¹⁵ And it shall be in the last days, saith God, [that] I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream with¹⁶ dreams; yea, even upon my bondmen and upon my bondwomen in those days will I pour out of my Spirit, and they shall prophesy. And I will give wonders in the heaven above and signs on the earth below, blood, and fire, and vapour of smoke:

¹² the sun shall be changed to darkness and the moon to blood before the great and gloriously appearing day of [the] Lord¹⁴ come. And it shall be that whosoever shall call upon the name of [the] Lord¹⁴ shall be saved. Men of Israel,¹⁵ hear these words: Jesus the Nazarene, a man borne witness to¹⁶ by God to you by works of power and wonders and signs, which God wrought by him in your midst, as yourselves¹⁷ know—him, given up by the determinate counsel and foreknowledge of God, ye¹⁸ by [the] hand of lawless [men],¹⁹ have crucified and slain. Whom God has raised up, having loosed the pains of death, inasmuch²⁰ as it was not possible that he should be held by its power; for David says as to him, I foresaw the Lord continually before me, because he is at my right hand that I may not be moved. Therefore has my heart rejoiced and my tongue exulted; yea more,²¹ my flesh also shall dwell in hope, for thou wilt not leave my soul in hades, nor wilt thou give thy gracious²² one to see corruption. Thou hast made known to me [the] paths of life, thou wilt fill me with joy with thy countenance. Brethren,²³ let it be allowed to speak with freedom to you concerning the patriarch David, that he has both died and been buried, and his monument is amongst us unto this day. Being therefore a prophet, and knowing that God had

sworn to him with an oath, of the fruit of his loins²⁴ to set upon his throne; he, seeing [it] before, spoke concerning the resurrection of the Christ,²⁵ that neither has he been²⁶ left in hades nor his flesh seen corruption. This Jesus has God raised up, whereof all we are witnesses. Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out²⁷ this which ye²⁸ behold and hear. For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit at my right hand until I have put thine enemies [to be] the footstool of thy feet. Let the whole house of Israel therefore know assuredly that God has made him, this Jesus whom ye have crucified, both²⁹ Lord and Christ.³⁰ And having heard [it] they were pricked in heart, and said to Peter and the other apostles, What shall we do, brethren?³¹ And Peter said to them, Repent, and be baptised, each one of you, in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit.³² For to you is the promise and to your

children, and to all who [are] afar off, as many as [the] Lord our God may call. And with many other words he testified and exhorted them,³³ saying, Be saved from this perverse generation. Those then who had accepted³⁴ his word were baptised; and there were added in³⁵ that day about three thousand souls.³⁶ And they persevered in the teaching and fellowship of the apostles,³⁷ in breaking of bread and prayers. And fear was upon every soul, and many wonders and signs took place through the apostles' means. And all that believed were together, and had all things common, and sold their possessions and substance, and distributed them to all, according as any one might have need. And every day, being constantly in the temple with one accord, and breaking bread in [the] house, they received their food with gladness and simplicity of heart, praising God, and having favour with all the people; and the Lord added [to the assembly]³⁸ daily those that were to be saved.³⁹ III. And Peter and John went up together⁴⁰ into the temple at the hour of prayer, [which is] the ninth [hour];⁴¹ and a certain man who was lame from

¹² *ἑκαστός*, which is read by A B C D¹⁰ I¹ 13 61, is a stronger word than *ἕκαστος*, the reading of T, R, with E F¹ 31. It is literally mocking.
¹³ T, R, reads 'shall dream dreams,' *ἑκαστος*, with E P 31 Am; text A B C D¹⁰ 13 61.
¹⁴ *ἑσχατός*, in Hebrew *אַחֵר*, 'terrible, wonderful.' But *ἑσχατός* though used for 'obscure,' 'glorious,' has in it the sense of 'manifestation, appearing, displaying itself.' Compare Tit. ii. 11, 12. (H D omit *ἑσχατός*, 'and gloriously appearing'.)
¹⁵ *Ἰσραήλ*, without article, for 'Jehovah' and so ii. 22; see note to Luke i. 15.
¹⁶ *ἰσχυρὸς ἰσχυρίων*; lit. 'Men, Israelites:' see note to i. 15. The same form occurs in iii. 12, and similarly elsewhere: cf. ii. 18, *ἰσχυρὸς ἰσχυρίων*.
¹⁷ *ἑαυτοῦ*, 'borne witness to, to you,' is not, I am aware, agreeable English; but 'ap-

proved,' in the modern use at any rate, is not the sense; and 'among you' is better. The manifestation or demonstration was to the Jews. The witness was borne to them, collectively to Jesus as its subject.
¹⁸ T, R, adds 'also,' with C¹ P 13 and many cursives; A B C¹ D E 31 61 Am Memph omit.
¹⁹ T, R, adds *ἄδικους*, 'having taken,' with D E P 13 31; A B C¹ 61 Am Memph omit.
²⁰ T, R, reads 'with lawless hands,' with C¹ E P 31 Am Memph; text A B C¹ D 13 61.
²¹ Or 'even so.'
²² H D read 'my Lord.'
²³ In 34 *ἑσχατός* corresponds to the Hebrew *אַחֵר*, which means 'and more also,' &c.
²⁴ Or 'holy.' But it is *ἅγιος*, corresponding to the Hebrew *קֹדֶשׁ*, not *אֱלֹהִים* and *אֱלֹהִים*; see note to chap. xii. 34, 35.
²⁵ See note to chap. i. 35.

²⁶ T, R, adds 'as concerning the flesh to raise up the Christ,' with D¹ P 13 31; A B C D¹⁰ 61 Am Syr-Pal Memph omit.
²⁷ Or 'of Christ.'
²⁸ T, R, reads 'that his soul has not been,' with (C¹) E P 13 31; text A B C¹ D 61 Am (Syr-Pal Memph).
²⁹ T, R, adds 'now,' with C¹ E P 13 31 and others; A B C¹ D G Am Memph omit; D has *ἄρτι*, 'immediately.'
³⁰ T, R, (not Syriac) omits 'both,' with some cursives Syr-Pal Memph; A B C D E P 13 31 61 Am insert.
³¹ Literally 'men brethren.' See note to i. 16.
³² Some add 'your,' with A B C (C¹) 61 Am Memph; D E P 13 31 Syr omit; G has *ἡμεῖς*.
³³ T, R, omits 'then,' with E P 13 31 and others; A B C D G Am Memph insert.
³⁴ *ἑσχατός* is 'to receive in full,' or 'with satisfaction'; or, as to an opinion or teaching, 'to accept and receive it as true.' T, R, adds *ἑσχατός*, 'chiefly,' with H P 13 31 and others Syr; A B C D G Am Memph omit.
³⁵ T, R, with E P 13 31 and other cursives, omits *ἑσχατός*.
³⁶ T, R, adds 'and,' with E P 13 31 Am; A B C D¹⁰ 61 Am Syr-Pal Memph omit.

³⁷ See note to chap. iii. 1.
³⁸ *ἑσχατός*, the remnant of Israel whom God was sparing. The word is used for this class in the LXX in the prophets. The Lord now added these to the Christian assembly. It is used chiefly for *ἑσχατός* and *ἑσχατός*. As to the form of the word, *ἑσχατός*, *ἑσχατός*, *ἑσχατός* are all found in the LXX. The difference of *ἑσχατός* is that it gives the character instead of the fact; as I might say, 'the spared ones,' or 'those to be spared,' or 'the fact,' 'those who have been spared.' It is not this last here. It is the class of persons God was then saving. It is not a doubt as to their being saved, nor a state, but a class. Compare Luke xiii. 25. 'Are the *ἑσχατός*, that class, few?' So *ἑσχατός* means there—'that to be saved.' The Jews discussed this point much, as may be seen in Lightfoot and Schoetgen.
³⁹ A B C G 61 Am Memph omit *ἑσχατός*, 'to the assembly,' ii. 47, and read, *ἑσχατός* *ἑσχατός*, thus linking 'together' with the end of chap. ii.; but as it is disputed, I have changed nothing. The sense is substantially the same. *ἑσχατός* is used as it is here. See Kypke on the verse. It means simply 'together.' Probably we should read 'the Lord added together daily

his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of those who were going into the temple; who, seeing Peter and John about to enter into the temple, asked to receive alms. And Peter, looking steadfastly upon him with John, said, Look on us. And he gave heed to them, expecting to receive something from them. But Peter said, Silver and gold I have not; but what I have, this give I to thee: In the name of Jesus Christ the Nazarene rise up and walk. And having taken hold of him [by] the right hand he raised him up, and immediately his feet and ankle bones were made strong. And leaping up he stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God; and they recognised him, that it was he who sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at what had happened to him. And as he held Peter and John, all the people ran together to them in the porico which is called Solomon's, greatly wondering. And Peter, seeing it, answered the people, Men of Israel, why are ye astonished at this? or why do ye gaze on us as if we had by our own power or piety made him to walk? The God

of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he had judged that he should be let go. But ye denied the holy and righteous one, and asked that a man [that was] a murderer should be granted to you; but the originator of life ye slew, whom God raised from among [the] dead, whereof we are witnesses. And, by faith in his name, his name has made this [man] strong whom ye behold and know; and the faith which is by him has given him this complete soundness in the presence of you all. And now, brethren, I know that ye did it in ignorance, as also your rulers; but God has thus fulfilled what he had announced beforehand by the mouth of all the prophets, that his Christ should suffer. Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from [the] presence of the Lord, and he may send Jesus Christ, who was foreordained for you, whom heaven indeed must receive till [the] times of [the] restoring of all things, of which God has spoken by the mouth of his holy prophets since time began. Moses indeed said, A prophet shall [the] Lord your God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say

to you. And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people. And indeed all the prophets from Samuel and those in succession after [him], as many as have spoken, have announced also these days. Ye are the sons of the prophets and of the covenant which God appointed to our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed. To you first God, having raised up his servant, has sent him, blessing you in turning each one [of you] from your wickedness.

IV. And as they were speaking to the people, the priests and captain of the temple and the Sadducees came upon them, being distressed on account of their teaching the people and preaching by Jesus the resurrection from among [the] dead; and they laid hands on them, and put them in ward till the morrow; for it was already evening.

But many of those who had heard the word believed, and the number of the men had become [about] five thousand.

And it came to pass on the morrow that their rulers and elders and scribes were gathered together at Jerusalem, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of [the] high priestly family; and having placed them in the midst they inquired, In what power or in what name have ye done this? Then Peter, filled with [the] Holy Spirit, said to them, Rulers of the people and elders [of Israel],

if we this day are called upon to answer as to the good deed [done] to the infirm man, how he has been healed, be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye have crucified, whom God has raised from among [the] dead, by him this [man] stands here before you sound [in body]. He is the stone which has been set at nought by you the builders, which is become the corner stone. And salvation is in none other, for neither is there another name under heaven which is given among men by which we must be saved.

But seeing the boldness of Peter and John, and perceiving that they were unlettered and uninstructed men, they wondered; and they recognised them that they were with Jesus. And beholding the man who had been healed standing with them, they had nothing to reply; but having commanded them to go out of the council they conferred with one another, saying, What shall we do to these men? for that indeed an evident sign has come to pass through their means is manifest to all that inhabit Jerusalem, and we cannot deny it. But that it be not further spread among the people, let us threaten them severely? no longer to speak to any man in this name. And having called them, they charged [them] not to speak at all nor teach in the name of Jesus. But Peter and John answering said to them, If it be righteous before God to listen to you rather than to God, judge ye; for

such as should be saved. And Peter (or, 'Now Peter') and John went up into the temple. The text follows E P 13 (31) Syrr.

* A B D Theb omit 'rise up and.' A C E G P 13 31 61 Am versions insert.

* T. R., with D E P 13 31, omits *aloud*; text M A B C 61 Am Syrr.

* Some leave out 'and,' with A D; M B C E P 13 31 61 versions insert. D omits also 'walking and leaping.'

* *aloud*. (A C G 61 read *aloud*.)

* T. R. reads 'as the lame man that had been healed' with P 13 31; text M A B C D E 61 Am Syrr Memph.

* *aloud*.

* *aloud*, a word difficult, not to understand, but to render in English. It is a 'leader,' but it is more. It is used for one who begins and sets a matter on, the *aloud* of a tumult; in German, *Urheber*, the 'origin' (so in Heb. xii.

2: 'he began and finished the whole course'); 'the origin' or 'originator,' though the word is harsh in connection with him.

* T. R. reads 'all his prophets, that the Christ,' transposing *aloud*, with P 13 31 Memph; text M B C D E 61 Am.

* T. R. reads 'who before was preached to you,' with some cursives Am Memph.

* T. R. adds 'all,' with E P 13 31; text M A B C D 61 Am Syrr-Pet Memph omit.

* According to the better reading, with M A B C E (13) 61 Am, 'since time began' refers to 'holy prophets,' literally 'his holy since-time-began prophets.' D omits *aloud*. (T. R. is so P 31 Syrr Memph.)

* T. R. reads 'For Moses indeed,' with P 31; text M A B C D E 13 61 Am Memph.

* T. R. adds 'to the fathers,' with D E P 13 31; M A B C 61 Am Memph omit.

* M C E P 13 read 'our.' B Memph omit.

* T. R. has 'firstfold,' with some cursives.

* T. R., with D P 13 31, omits the article 'before' *aloud*.

* T. R. adds 'Jesus,' with A P 13 31; M B C D E 61 Am Syrr Memph omit.

* *aloud*.

* *aloud* 'I have.'

* This is a little more emphatic than usual: 'the resurrection which is from among [the] dead.'

* A C E 13 (31) add *aloud*; the others omit it. The sense is not affected.

* Some omit 'about,' with M A 61 Am Memph; M A B D E 15 Am omit.

R D E P 31 insert *aloud*; B D have *aloud*; and so Syrr.

* Perhaps 'of high priestly family.'

* Some omit 'of Israel,' with M A B Am Memph; D E P 13 31 Syrr insert.

* *aloud*.

* T. R. reads 'But,' with P 31 Memph; text M A E R 15 Am Syrr.

* Literally 'with threat,' a Hebrewism. Some leave it out, with M A B D Am Syrr-Pet Memph, probably as a correction for better Greek; E P 13 31 have it.

* T. R. has 'them' in text, with P 13 31 Memph; M A B D E 15 Am omit.

as for us we cannot refrain^a from speaking of the things which we have seen and heard. But they, having further threatened them, let them go, finding no way how they might punish them, on account of the people, because all glorified God for what had taken place; for the man on whom this sign of healing had taken place was above forty years old.

²³ And having been let go, they came to their own company, and reported all that the chief priests and elders had said to them. And they, having heard [it], lifted up [their] voice with one accord to God, and said, Lord,^b thou art the God^c who made the heaven and the earth and the sea, and all that is in them; who hast said by the mouth of thy servant David,^d Why have [the] nations raged haughtily and [the] peoples meditated vain things? The kings of the earth were there, and the rulers were gathered together against thee Lord and against his Christ. For in truth against thy holy servant Jesus, whom thou hadst anointed, both Herod and Pontius Pilate, with [the] nations, and peoples of Israel, have been gathered together in this city^e to do whatever thy hand and thy counsel had determined before should come to pass. And now, Lord, look upon their threatenings, and give to thy bondmen with all boldness to speak thy word, in that thou stretchest out thy hand to heal, and that signs and wonders take place through the name of thy holy servant Jesus.

²¹ And when they had prayed, the place in which they were assembled shook, and they were all filled with the^f Holy Spirit, and spoke the word of God with boldness.

²² And the heart and soul of the multitude of those that had believed were one, and not one said that anything of what he possessed was his own, but all things were common to them; and with great power did the apostles give witness of the resurrection of the Lord Jesus,^g and great grace was upon them all. For neither was there any one in want among them; for as many as were owners of lands or houses, selling them, brought the price of what was sold and laid it at the feet of the apostles; and distribution was made to each according as any one might have need.

²³ And Joseph,^h who had been surnamed Barnabas by the apostles (which is, being interpreted, Son of consolation), a Levite, Cyprian by birth, being possessed of land, having sold [it], brought the money and laid it at the feet of the apostles.

V. But a certain man, Ananias by name, with Sapphira his wife, sold a possession, and put aside for himself part of the price, [hisⁱ] wife also being privy to it; and having brought a certain part, laid it at the feet of the apostles. But Peter said, Ananias, why has Satan filled thy heart that thou shouldst lie to the Holy Spirit, and put aside for thyself a part of the price of the estate?^j While it remained did it not remain

to thee? and sold, was [it not] in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast not lied to men, but to God. And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard [it]. And the young men, rising up, swathed him up for burial, and having carried him out, buried him.

⁷ And it came to pass about three hours afterwards, that his wife, not knowing what had happened, came in. And^k Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much.

⁸ And Peter said to her, Why [is it] that ye have agreed together to tempt the Spirit of [the] Lord? Lo, the feet of those that have buried thy husband [are] at the door, and they shall carry thee out. And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband.

¹¹ And great fear came upon all the assembly, and upon all who heard these things. And by the hands of the apostles were many signs and wonders done among the people; (and they were all with one accord in Solomon's porch, but of the rest durst no man join them, but the people magnified them; and believers were more than ever added to the Lord, multitudes both of men and women;) so that they brought out the sick into the streets and put [them] on beds and couches, that at least the shadow of Peter, when he came, might overshadow some one

of them. And the multitude also of the cities round about came together to^l Jerusalem, bringing sick persons and persons beset by unclean spirits, who^m were all healed.

¹³ And the high priest rising up, and all they that were with him, which is the sect of the Sadducees, were filled with wrath, and laidⁿ hands on the apostles and put them in the public prison. But an angel of [the] Lord during the night opened the doors of the prison, and leading them out, said, Go ye and stand and speak in the temple to the people all the words of this life.

¹⁴ And when they heard it, they entered very early into the temple and taught. And when the high priest was come, and they that were with him, they called together the council and all the elderhood of the sons of Israel, and sent to the prison to have them brought. And when the officers were come, they did not find them in the prison; and returned and reported saying, We found the prison^o shut with all security, and the keepers^p standing at^q the doors; but when we had opened [them], within we found no one. And when they heard these words, both the priest^r and the captain of the temple and the chief priests were in perplexity as to them, what this would come to. And some one coming reported to them,^s Lo, the men whom ye put in the prison are in the temple, standing and teaching the people. Then the captain, having gone with the officers, brought them, not with violence, for they feared the people, lest they should

^a Literally "cannot not speak."
^b *θεοῦ*, "the master," as of a slave (not *ἐμοῦ*); "one having sovereign power," as in Jude 4 and 2 Peter 1. 1.
^c Or "thou art God," *Εὐχὴ*, the one who is so. Some, with *καὶ ὁ θεὸς* Am Memph, omit *ὁ θεός*; then we must read "thou art he who made." D H P 13 31 Syrr insert, and so Alford and Meyer.
^d I have left the T. R., with P 1 31. The reading is uncertain, and if read as in *καὶ ὁ θεός* the translation is difficult. "Our father" is added to "David," and the words "by the Holy Spirit." One must say perhaps, "who by the Holy Spirit through the mouth of thy servant David our

father) hast said." So also Ital Vulg, and D Syrr-Pet which omit "our father," inserting the rest.
^e T. R. omits "in this city," with P 1 31 and many cursives; *καὶ ἐν τῇ πόλει* Am Syrr Memph insert. A has "thy city."
^f T. R. omits "his," with P 1 31, reading *ἐκ τῆς ἀρχῆς*; *καὶ ὁ θεός* Am have *ἐκ τῆς ἀρχῆς* *ἐκ τῆς ἀρχῆς*.
^g So H P 13 31; D H add "Christ," *καὶ ὁ θεός* Jesus Christ the Lord, and so Am.
^h T. R. reads "Jesus," with P 1 31 31; text *καὶ ὁ θεός* Am Syrr-Pet Am Memph.
ⁱ T. R. reads "his" in text, with P 1 31 and others Am Syrr Memph; *καὶ ὁ θεός* D H omit.

^k T. R. adds "these things," with P 1 31 31; *καὶ ὁ θεός* Am Memph omit.
^l B has *καὶ*, with *καὶ ὁ θεός* P 1 31 31 Am Memph.
^m Many read "And Peter (said) to her," omitting "said," with *καὶ ὁ θεός* Am; *καὶ ὁ θεός* 13 31 Syrr Memph insert.
ⁿ Some omit "to," reading "cities round about Jerusalem." *καὶ ὁ θεός* versions omit; D E P 13 31 insert.
^o *αὐτοῦ*.
^p Some with T. R., add "their," with P 1 31

καὶ ὁ θεός Am Memph omit.
^q T. R. adds *καὶ*, "indeed," with P 1 31 Am Memph; *καὶ ὁ θεός* omit.
^r T. R. adds "without," and reads "before" *καὶ*, with a few cursives; *καὶ ὁ θεός* with P 1 31 Memph.
^s Many, with *καὶ ὁ θεός* D Am Memph, have left this out, reading "both the captain, &c.," but, it seems, to get rid of the difficulty of the word. It means of course the high priest.
^t T. R. adds "saying," with little authority; *καὶ ὁ θεός* D E P 13 31 Am Syrr Memph omit.

²¹ be stoned.¹ And they bring them and set them in the council. And the high priest asked them, saying, We strictly enjoined you² not to teach in this name: and lo, ye have filled Jerusalem with your doctrine, and purpose to bring upon us the blood of this man. But Peter answering, and the apostles, said, God must be obeyed rather than men. The God of our fathers has raised up Jesus, whom ye have slain, having hanged on a cross.³ Him⁴ has God exalted by his right hand as leader and saviour, to give repentance to Israel and remission of sins. And we are [his⁵] witnesses of these things, and the Holy Spirit also, which God has given to those that obey him. But they, when they heard [these things], were cut to the heart, and took counsel to kill them. But a certain [man], a Pharisee, named Gamaliel, a teacher of the law, held in honour of all the people, rose up in the council, and commanded to put the men⁶ out for a short while, and said to them, Men of Israel, take heed to yourselves as regards these men what ye are going to do; for before these days Theudas rose up, alleging himself to be somebody, to whom a number of men, about four hundred, were joined; who was slain, and all, as many as obeyed him, were dispersed and came to nothing. After him rose Judas the Galilean in the days

of the census, and drew away [a number of⁷] people after him; and he perished, and all, as many as obeyed him, were scattered abroad.⁸ And now I say to you, Withdraw from these men and let them alone, for if this counsel or this work have its origin from men, it will be destroyed; but if it be from God, ye will not be able to put them⁹ down, lest ye be found also fighters against God. And they listened to his advice; and having called the apostles, they beat them, and enjoined them not to speak in the name of Jesus, and dismissed them. They therefore went their way from [the] presence of the council, rejoicing that they were counted worthy to be dishonoured for the¹⁰ name. And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus [was] the Christ.¹¹

VI. But in those days, the disciples multiplying in number, there arose a murmuring of the Hellenists against the Hebrews because their widows were overlooked in the daily ministration. And the twelve, having called the multitude of the disciples to [them], said, It is not right¹² that we, leaving the word of God, should serve tables. Look out therefore, brethren, from among yourselves seven men, well reported of, full of [the] [Holy¹³] Spirit and wisdom, whom we will establish¹⁴ over this

¹⁵ business: but we will give ourselves up to prayer and the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and [the] Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles; and, having prayed, they laid their hands on them. And the word of God increased, and the number of the disciples in Jerusalem was very greatly multiplied, and a great crowd of the priests obeyed the faith.

¹⁶ And Stephen, full of grace¹⁷ and power, wrought wonders and great signs¹⁸ among the people.

¹⁹ And there arose up certain of those of the synagogue called of freedmen,¹ and of Cyrenians, and of Alexandrians, and of those of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the Spirit with² which he spoke. Then they suborned men, saying We have heard him speaking blasphemous words against Moses and God. And they roused the people, and the elders, and the scribes. And coming upon [him] they seized him and brought [him] to the council. And they set false witnesses, saying This man does not cease speaking³ words against the⁴ holy place and the law; for we have heard him saying, This Jesus the Nazarene shall destroy this place, and change the customs which Moses taught us. And all who sat in the council, looking fixedly on him, saw his face as [the] face of an angel.

VII. And the high priest said, Are these things then⁵ so? And he said, Brethren and fathers,⁶ hearken. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charran,⁷ and said to him, Go out of thy land and out of thy kindred, and come into the⁸ land which I will shew thee. Then going out of the land of the Chaldeans he dwelt in Charran, and thence, after his father died, he removed him into this land in which ye now dwell. And he did not give him an inheritance in it, not even what his foot could stand on; and promised to give it to him for a possession, and to his seed after him, when he had no child. And God spoke thus: His seed shall be a sojourner in a strange land, and they shall enslave them⁹ and evil entreat [them] four hundred years:¹⁰ and the nation to which they shall be in bondage will I judge, said God; and after these things they shall come forth and serve me in this place. And he gave to him [the] covenant of circumcision; and thus he begat Isaac and circumcised him the eighth day; and Isaac Jacob, and Jacob the twelve patriarchs. And the patriarchs, envying Joseph, sold him away into Egypt.¹¹ And God was with him, and delivered him out of all his tribulations, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, and he appointed him chief over Egypt and all his house. But a famine came upon all the land of Egypt and Canaan, and great distress, and our fathers found no food.

¹ T. R. reads 'that they might not be stoned': see also with A P 31; M E D E 15 omit *see*.

² Others read with T. R., 'Did we not strictly enjoin you?' with D E F 13 31 Syrr; M A B Am Memph omit *see*.

³ Literally 'on wood' used for stocks, cross, and such like ignominious and forcible means of punishment.

⁴ *enjoy*.

⁵ T. R. reads 'his,' with D E H P 15; M A D Am omit; B has *to serve*.

⁶ T. R. with D E H P Syrr, reads 'apostles.' M A B Am Memph read 'men.'

⁷ T. R. has *his kindred*, 'a considerable people,' with E B P Syrr Memph; text M A B Am.

⁸ T. R. reads 'it,' with C H P 13 31 Memph; *omit*; M A B D E Am.

⁹ T. R. reads 'his,' with no authority but a few cursives and *ish*; B adds *non expio* 'I need not.'

¹⁰ T. R., with H P Am Memph, reads 'of Jesus the Christ'; text M A B 31.

¹¹ De Wette and Alford, after Meyer and others, reject this sense of *apocrypha*, alleging that the use of it in the LXX is always with *see*; but it is also used there for *see*, *see* coming after in Deut. vi. 15 (comp. xii. 28); and even if *see* be referred to 'in God's sight,' still *see* has its own sense. Chrysostom gives it the sense of *see* (Hom. xiv. on Acts); however, it is only the general idea he expressed by it. I apprehend therefore 'right,' 'proper,' is the sense; not merely that it did not please the apostles. Pleading to God, I understand; but when used for man it is arbitrary; see also to Sarah, Gen. xvi. 6.

¹² Some omit *see*, with M B C D Am Memph; A C E H P 13 31 insert.

¹³ T. R. reads 'whom we may establish,' with H P 13 Am; text M A B C D E 31.

¹ T. R. reads 'faith,' with H P 31; 'grace and faith'; B; text M A B D 13 Am Memph.

² Or 'great wonders and signs.'

³ Some would translate this as a proper name referring to Liberton, a city in Africa. The two other words seem to favour this. If *see* refers only to *see*, as Alford supposes, that would tend to confirm the meaning of 'freedmen.'

⁴ Or 'by' the Holy Spirit, but seen as in Stephen, that by which he spoke. As remarked by many, 'which' refers grammatically to Spirit,

but in sense to wisdom and Spirit both.

⁵ T. R. adds 'blasphemous,' with E H P 13 31 M A B C D Am Syrr Memph omit.

⁶ T. R. reads 'this,' with B C 13 31 Syrr Memph; text M A D E H P Am.

⁷ Many omit 'then,' with M A B C; D E H P 13 31 insert.

⁸ Men omitted. See chap. i. 16.

⁹ T. R. omits 'the,' with H P 13 31 and others; *see* M A B C D E.

¹⁰ Literally 'it,' the seed.

¹² But Jacob, having heard of there being corn in Egypt, sent out our fathers first; and the second time Joseph was made known to his brethren, and the family of Joseph became known to Pharaoh. And Joseph sent and called down to him his father Jacob and all [his] kindred, seventy-five souls. And Jacob went down into Egypt and died, he and our fathers, and were carried over to Sychem and placed in the sepulchre which Abraham bought for a sum of money of the sons of Emmor the [father] of Sychem. But as the time of promise drew near which God had promised^a to Abraham, the people increased and multiplied in Egypt, until another king over Egypt^b arose who did not know Joseph. He^c dealt subtilly with our race, and evil entreated the^d fathers, casting out their infants that they might not live. In which time Moses was born, and was exceedingly^e lovely, who was nourished three months in the house of his father. And when he was cast out, the daughter of Pharaoh took him up and brought him up for herself [to be] a son. And Moses was instructed in all [the] wisdom of the Egyptians, and he was mighty in his^f words and deeds. And when a period of forty years was fulfilled to him, it came into his heart to look upon his brethren, the sons of Israel;

²⁴ and seeing a certain one wronged, he defended [him], and avenged him that was being oppressed, smiting the Egyptian. For he thought that his brethren would understand that God by his hand was giving them deliverance. But they understood not. And on the morrow he shewed himself to them as they were contending, and compelled them to peace, saying, Ye^g are brethren,^h why do ye wrong one another? But he that was wronging his neighbour thrust him away, saying, Who established thee ruler and judge over us? Dost thou wish to kill me as thou killedst the Egyptian yesterday? And Moses fled at this saying, and became a sojourner in the land of Madian, where he begat two sons. And when forty years were fulfilled, an angelⁱ appeared to him in the wilderness of mount Sina, in a flame of fire of a bush. And Moses seeing it wondered at the vision; and as he went up to consider it, there was a voice of [the^j] Lord, I am the God of thy fathers, the God of Abraham, and^k of Isaac, and^l of Jacob. And Moses trembled, and durst not consider [it]. And the Lord said to him, Loose the sandal of thy feet, for the place on which thou standest is holy ground. I have surely seen the ill treatment of my people which is in Egypt, and I have heard their groan, and have come down to take

^a T. R. has 'his,' with D E 13 Memph. M A B C H P 31 Am omit.
^b T. R. reads 'sworn,' with H P 31 61 Syrr Memph; D E 'promised,' text M A B C (Mssal.) Am. *Isaiah* has in LXX and New Test. the sense of 'openly saying you will give,' Matt. xiv. 7. But we have no suited word but 'promise.' It is not the same word as in 'time of the promise.'
^c T. R. omits 'over Egypt,' with D E H P 31 61; text M A B C Syrr Memph; 'in Egypt' Am. *above*.
^d T. R. reads 'our,' with A C H P 31 61 Memph; M B D Am omit.
^e Literally 'fair to God,' a known Hebrewism.
^f T. R. omits 'his,' with H P 13 31; M A B C D E 61 Am Memph insert.
^g T. R., with H P 13 31 Memph, has *ipse*, i.e., emphasis on 'ye,' M A B C H 61 Am omit.
^h I have here, as in other places, omitted 'men,'

which is a Hebrewism and cannot be rightly expressed in English. 'Men, brethren, and fathers,' ver. 2, gives three classes in English, which is not meant. It is, 'ye men who are [my] brethren and fathers,' so here 'ye are men, brethren.'
ⁱ T. R. adds 'of the Lord,' with D E H P 31 61 Syrr; M A B C 61 Am Memph omit.
^j The sentence without the article is much more emphatic, as John the Baptist says *Ecce Agnovi*. It is a kind of solemn title. *Kisay* is very often used in the New Testament without the article as a name answering to *Jehovah*, following the LXX; so here. It thus becomes confounded with the title of Christ. It amounts to 'there came an utterance of *Jehovah*.'
^k T. R. adds 'to him,' with C H P 31 61; M A B 61 Am Memph omit.
^l T. R. repeats 'the God,' with D E H P 31 61 Am Memph; M A B C 61 Syrr omit.

them out of it;^a and now, come, I will send thee to Egypt. This Moses, whom they refused, saying, Who made thee ruler and judge? him did God send [to be] a ruler and deliverer with^b the hand of the angel who appeared to him in the bush. He^c led them out, having wrought wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is the Moses who said to the sons of Israel, A prophet shall^d God raise up to you out of your brethren like me [him shall ye hear^e]. This is he who was in the assembly in the wilderness, with the angel who spoke to him in the mount Sina, and with our fathers; who received living oracles to give to us; to whom our fathers would not be subject, but thrust [him] from them, and in their hearts turned back to Egypt, saying to Aaron, Make us gods who shall go before us; for this Moses, who brought us out of the land of Egypt, we know not what has happened to him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. But God turned and delivered them up to serve the host of heaven; as it is written in [the] book of the prophets, Have ye offered me victims and sacrifices forty years in the wilderness, O house of Israel? Yes,^f ye took up the tent of Moloch, and the star of [your] god Remphan, the forms

which ye made to do homage to them; and I will transport you beyond Babylon. Our fathers had the tent of the testimony^g in the wilderness, as he that spoke to Moses commanded to make it according to the model which he had seen; which also our fathers, receiving from their predecessors, brought in with Joshua when they entered into possession^h of [the lands of] the nations, whom God drove out from [the] face of our fathers until the days of David; who found favour before God, and asked to find a tabernacle for the God of Jacob; but Solomon built him a house. But the Most High dwells not in [places] made with hands; as says the prophet, The heaven [is] my throne and the earth the footstool of my feet: what house will ye build me? saith [the] Lord, or where [is the] place of my rest? has not my hand made all these things? O stiffnecked and uncircumcised in heartⁱ and ears, ye do always resist the Holy Spirit; as your fathers, ye also. Which of the prophets have not your fathers persecuted? and they have slain those who announced beforehand concerning the coming of the Just One, of whom ye have now become deliverers up and murderers! who^j have received the law as ordained^k by [the] ministry of angels, and have not kept [it]. And hearing these things they were cut to the heart, and gnashed their teeth against him. But being

^a *Agnotos*, middle voice. It has the sense of 'taking to or for oneself,' not severely delinquent as by removing the scourge, but by taking the people.
^b T. R. is, with H P 31 Memph; *vide* A B C D E 13 61 Am.
^c *above*.
^d T. R. adds 'the Lord your,' C H P 31 61 Memph insert *Kisay*; F 13 31 add *ipse*; E H *ipse*; M A B C D 61 Am Syrr Memph omit *ipse*.
^e These words are doubtful, added to complete the quotation, with C D E 13 Am Syrr Memph; M A B H P 31 61 omit.
^f This is quoted from the LXX, but the *ecce* I have translated 'yes,' as a simple reproduction of the Hebrew, which means many things beside 'and.' It is not to me ye offered them, but,

or 'Ye do no such thing, and took up,' *may*, but 'may serve to give its force.'
^g Though 'your' is well attested (M A C H P Am Memph Am.) many reject it, with B D Syrr-Pet and other versions. It rejected, read 'the god.'
^h T. R. reads 'the tent of the testimony was in the midst of our fathers,' *vide* c. vii., with D E; text M A B C H P 13 31 61 Am.
ⁱ *Ecce* *corroborat*, not 'into the possession of,' but 'in taking possession of.'
^j T. R. adds 'temple,' with H P 13 31; M A B C D E 61 Am Syrr Memph omit.
^k Some read 'heart,' with M A C D (B) Am; 'heart' E H P 31 61 Memph.
^l *above*.
^m Gal. iii. 19 gives the force of *horeyde*; and Matt. xii. 41, the force of *ecce*.

full of the Holy Spirit, having fixed his eyes on heaven, he saw [the] glory of God, and Jesus standing at the right hand of God, and said, Lo, I behold the heavens opened, and the Son of man standing at the right hand of God. And they cried out with a loud voice, and held their ears, and rushed upon him with one accord; and having cast [him] out of the city, they stoned [him]. And the witnesses laid aside their clothes at the feet of a young man called Saul. And they stoned Stephen, praying,* and saying, Lord Jesus, receive my spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep. (VIII.) And Saul was consenting to his being killed.

And on that day there arose a great persecution against the assembly which was in Jerusalem, and all were scattered into the countries of Judea and Samaria except the apostles. And pious men buried Stephen and made great lamentation over him. But Saul ravaged the assembly, entering into the houses one after another, and dragging off both men and women delivered them up to prison.

Those then that had been scattered went through [the countries] announcing the glad tidings of the word. And Philip, going down to a city of Samaria, preached the Christ to them; and the crowds with one accord gave heed to the things spoken by Philip, when they heard [him] and saw the signs which he wrought. ¹ For from many¹ who had unclean

spirits they went out, crying with a loud voice; and many that were paralyzed and lame were healed. And there was great joy in that city.

² But a certain man, by name Simon, had been before in the city, using magic arts, and astonishing the nation of Samaria, saying that himself was some great one. To whom they had all given heed, from small to great, saying, This is the power of God which is called³ great. And they gave heed to him, because that for a long time he had astonished them by his magic arts. But when they believed Philip announcing the glad tidings⁴ concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed; and, having been baptized, continued constantly with Philip; and, beholding the signs and great works of power⁵ which took place, was astonished. And the apostles who were in Jerusalem, having heard that Samaria had received the word of God, sent to them Peter and John; who, having come down, prayed for them that they might receive [the] Holy Spirit; for he was not yet fallen upon any of them, only they were baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received [the] Holy Spirit. ⁶ But Simon, having seen that by the laying on of the hands of the apostles the [Holy]⁷ Spirit was given, offered them money, saying, Give to me also this power, in order that on whomsoever I may lay hands he may receive [the] Holy Spirit. And Peter

said to him, Thy money go with thee to destruction, because thou hast thought that the gift of God can be obtained by money. Thou hast neither part nor lot in this matter, for thy heart is not upright before God. Repent therefore of this thy wickedness, and supplicate the Lord,⁸ if indeed the thought of thy heart may be forgiven thee; for I see thee to be in the gall of bitterness, and bond of unrighteousness. And Simon answering said, Supplicate ye for me to the Lord, so that nothing may come upon me of the things of which ye have spoken.

⁹ They therefore, having testified and spoken the word of the Lord, returned to Jerusalem, and announced¹⁰ the glad tidings to many villages of the Samaritans.

¹¹ But [the] angel of [the] Lord spoke to Philip, saying, Rise up and go southward on the way which goes down from Jerusalem to Gaza: the same is desert. And he rose up and went. And lo, an Ethiopian,¹² a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had come to worship at Jerusalem, was returning and sitting in¹³ his chariot; and he was reading the prophet Esaias. And the Spirit said to Philip, Approach and join this chariot. And Philip, running up, heard him reading the prophet Esaias, and said, Dost thou then know what thou art reading of? And he said, How should I then be able unless some one guide me? And he begged Philip to come up and sit with him. ¹⁴ And the passage of the scripture which he read was this: He was

led as a sheep to slaughter, and as a lamb is dumb in presence of him that shears him, thus he opens not his mouth. In his humiliation his judgment has been taken away, and who shall declare his generation? for his life is taken from the earth. ¹⁵ And the eunuch answering Philip said, I pray thee, concerning whom does the prophet say this? of himself or of some other? And Philip, opening his mouth and beginning from that scripture, announced the glad tidings of Jesus to him. And as they went along the way they came upon a certain water, and the eunuch says, Behold water; what hinders my being baptized?¹⁶ And he commanded the chariot to stop. And they went down both to the water, both Philip and the eunuch, and he baptized him. But when they came up out of the water [the] Spirit of [the] Lord caught away Philip, and the eunuch saw him no longer, for he went on his way rejoicing. And Philip was found at Azotus, and passing through he announced the glad tidings to all the cities till he came to Caesarea.

IX. But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest and asked of him letters to Damascus, to the synagogues, so that if he found any who were of the way, both men and women, he might bring [them] bound to Jerusalem. But as he was journeying, it came to pass that he drew near to Damascus; and suddenly there shone¹⁷ round about him a light out of¹⁸ heaven, and falling on the earth he heard a voice¹⁹ saying

* *ἐκκαλέσας*, "invoking," "calling on," but in English we must have a word after this, which marks the connection here. The Authorized Version seems to separate God and the Lord Jesus. "Calling on the Lord" would leave God out. The Spirit of God, I doubt not, has purposely left both "Lord" and "God" out. No one can be called upon but God really, so that the word has great force when used as here. I have said "praying" for want of a better word.

¹ The reading is perplexed here, the reading of

many uncials being unintelligible grammatically. But the sense remains evident.

² T. R. omits "called," with H L P 31; text M A B C D E 13 61 Am Memph.

³ T. R. adds "of the things," with H L P 31 32; M A B C D E 61 Am Syrr Memph omitt.

⁴ Many read "the works of power and signs which took place." Text M A B C D 13 31 61 Am Memph; "works of power and great signs" E and others; without "great" H L P.

⁵ A C D E Ac. Am versions insert; M R omit.

⁶ T. R. reads "God," with H L P 31 Am; text M A B C D E 13 61 Memph.

⁷ According to the exacter reading it implies a continuing work.

⁸ Literally "a man an Ethiopian." * Lit. "on."

⁹ T. R. adds (ver. 27), "And Philip said, If thou believed with all thy heart, it is lawful. And answering he said, I believe that Jesus Christ is the Son of God." It is not in M A B C H L P 13 31 61 Am Syrr Memph and many others.

¹⁰ Though *εἰς* means perhaps, originally,

"to lighten," it is used for any very brilliant apparition. (See Luke xxiv. 4.)

¹¹ T. R. reads "from," with H L P 31 32; text M A B C L 61.

¹² *ἄφρων*; in verse 7 *ἄφρων*; in chapter xxii, 14 accusative, in xxii, 25 genitive. With the genitive it is "to listen to," or when the voice of a rumour reaches. With an accusative the thing is heard; the genitive is the fact or physical hearing; with the accusative the thing is before the mind. See examples and Page, Lex.

to him, Saul, Saul, why dost thou persecute me? And he said, Who art thou, Lord? And he [said¹], I am Jesus, whom thou persecutest.² But³ rise up and enter into the city, and it shall be told thee what thou must do. But the men who were travelling with him stood speechless, hearing the voice⁴ but beholding no one. And Saul rose up from the earth, and his eyes being opened he saw no one.⁵ But leading [him] by the hand they brought him into Damascus. And he was three days without seeing, and neither ate nor drank. And there was a certain disciple in Damascus by name Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold, [here am] I, Lord. And the Lord [said] to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, [he is] of Tarsus: for, behold, he is praying, and has seen [in a vision⁶] a man by name Ananias coming in and putting his hand⁷ on him, so that he should see. And Ananias answered, Lord, I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem; and here he has authority from the chief priests to bind all who call upon thy name. And the Lord said to him, Go, for this [man] is an elect vessel to me, to bear my name before both nations and kings and [the] sons of Israel: for I will shew to him how much he must suffer for my name.

And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, the Lord has sent me, Jesus that appeared to thee in the way in which thou earnest, that thou mightest see, and be filled with [the] Holy Spirit. And straightway there fell from his eyes as it were scales, and he saw, and rising up was baptized; and, having received food, got strength. And he was with the disciples who [were] in Damascus certain days. And straightway in the synagogues he preached Jesus⁸ that he is the Son of God. And all who heard were astonished and said, Is not this he who destroyed in Jerusalem those who called on this name, and here was come for this purpose, that he might bring them bound to the chief priests? But Saul increased the more in power, and confounded the Jews who dwell in Damascus, proving that this is the Christ. Now when many days were fulfilled, the Jews consulted together to kill him. But their plot became known to Saul. And they watched also⁹ the gates both day and night, that they might kill him; but the disciples took him by night and let him down through¹⁰ the wall, lowering him in a basket. And¹¹ having arrived at Jerusalem he essayed to join himself to the disciples, and all were afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in

the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. And he was with them coming in and going out at¹² Jerusalem, and speaking boldly in the name of the Lord.¹³ And he spoke and discussed with the Hellenists; but they sought to kill him. And the brethren knowing it, brought him down to Caesarea and sent him away to Tarsus. The assemblies¹⁴ then throughout the whole of Judaea and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort of the Holy Ghost.¹⁵ Now it came to pass that Peter, passing through all [quarters], descended also to the saints who inhabited Lydda. And he found there a certain man, Aeneas by name, who had been lying for eight years upon a couch, who was paralysed. And Peter said to him, Aeneas, Jesus, the Christ, heals thee: rise up, and make thy couch for thyself. And straightway he rose up. And all who inhabited Lydda and the Saron saw him, who¹⁶ turned to the Lord. And in Joppa there was a certain female disciple, by name Tabitha, which being interpreted means Dorcas.¹⁷ She was full of good works and alms-deeds which she did. And it came to pass in those days that she grew sick and died; and, having washed her, they put her in the

upper room. But Lydda being near to Joppa, the disciples having heard that Peter was there, sent two men to him, beseeching him, Thou must not delay coming to us.¹⁸ And Peter rising up went with them, whom, when arrived, they brought up into the upper chamber; and all the widows stood by him weeping and shewing him the body-coats and garments which Dorcas had made while she was with them. But Peter, putting them all out, and kneeling down, prayed. And, turning to the body, he said, Tabitha, arise. And she opened her eyes, and, seeing Peter, sat up. And having given her [his] hand, he raised her up, and having called the saints and the widows, presented her living. And it became known throughout the whole of Joppa, and many believed on the Lord. And it came to pass that he remained many days in Joppa with a certain Simon, a tanner. X. But a certain man in Caesarea, by name Cornelius, a centurion of the band called Italian, pious, and fearing God with all his house, [both¹⁹] giving much alms to the people, and supplicating God continually, saw plainly in a vision, about²⁰ the ninth hour of the day, an angel of God coming unto him, and saying to him, Cornelius. But he, having fixed his eyes upon him, and become full of fear, said, What is it, Lord?

¹ T. R. reads "the Lord said," with H L P 13 21 Syrr; M G Memph have *Jesus* only; A B C Am omit.
² T. R. adds "[It is] hard for thee to kick against [the] pricks, (6) And trembling and astonished he said, Lord, what wilt thou that I do? And the Lord [said] to him," with Vulg Syr-Het. *Eth*; but in no Greek MS., nor in Am Syr-Pat. or Memph.
³ T. R. omits "But," with Vulg *Eth*; text M A B C E H L P 13 31 G1 Am Syr Memph.
⁴ Or "sound."
⁵ Many read "nothing," with M A B Am Syr; text C E H L P and many others Memph.
⁶ Many omit "in a vision," with M A G1 Am Memph; E H L P 13 31 Syrr have it, with B C1 in

another place in the sentence.
⁷ Many read "hands," with M A B C E G1 Am Memph (B add *res*); "hand" H L P 13 31 Syrr.
⁸ T. R. omits "both," with H L P 31; M A B C E 13 G1 insert.
⁹ T. R. reads "immediately," with C E L 13; M A B C H P 31 G1 Am Memph omit.
¹⁰ T. R. reads "Saul," with H L P 31; M A B C E 13 G1 Am Syr Memph omit.
¹¹ T. R. reads "Christ," with H L P 31; text M A B C E 13 G1 Am Syr Memph.
¹² T. R. omits "also," with H P; text M A B C E 13 G1 Am Memph.
¹³ T. R. adds "Saul," with H L P 13 31; M A B C G1 Am Memph omit.
¹⁴ Or "by."

¹⁵ T. R. reads "in," with H Am Syr.
¹⁶ Many omit "and," with M A B C 13 G1; E H L P 31 Am Syr Memph insert.
¹⁷ T. R. adds "Jesus," with H L P 13 31; M A B E G1 Am Memph omit; C has "Jesus" only.
¹⁸ Here M A B C 13 G1 Am Syr-Pat Memph have "assembly," E (Gr. and Lat.) H L P 31 and Matthew "assemblies." Augustine and Bede read "assemblies." But the change from *ekklesia* to *synagoga* is more likely than the converse. I leave it as it is, giving the main authorities. The weight of authorities is for the singular.
¹⁹ Or "enjoyed peace, being edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."
²⁰ *circum*. Some have thought that *circum* referred to and limited *super*. But I hardly think we should have *circum* used thus. Would it not

be of *ἐκτενέστερον*? It was not a proof of the truth, their thus seeing it, but an effect of their seeing it. *circum* has pretty much the force of "who also." They did not merely witness the effect of power, but it acted on them.
¹ A *gandilo*.
² *adv.* This [woman].
³ T. R. reads "not to delay coming to them," with H L P 13 31 Syrr; text M A B C E G1 Am Memph.
⁴ T. R. omits "and," with L P 13 31; M A B C E G1 Memph insert.
⁵ T. R. adds "there was," with P 31 Am Syr Memph; M A B C E L 13 G1 omit.
⁶ M A B C E G1 Am Memph omit "both;" L P 13 31 insert.
⁷ The best MSS read *deus* *super*, i.e., add *super*, but the sense is the same: "as about."

And he said to him, Thy prayers and thine alms have gone up for a memorial before God. And now send men to Joppa and fetch Simon, who is surnamed Peter. He lodges with a certain Simon, a tanner, whose house is by the sea.⁷ And when the angel who was speaking to him⁸ had departed, having called two of his household and a pious soldier of those who were constantly with him, and related all things to them, he sent them to Joppa. And on the morrow, as these were journeying and drawing near to the city, Peter went up on the house to pray, about the sixth hour. And he became hungry and desired to eat. But as they were making ready an ecstasy came⁹ upon him: and he beholds the heaven opened, and a certain vessel descending,¹⁰ as a great sheet, [bound¹¹] by [the] four corners [and¹²] let down to the earth: in which were all the quadrupeds¹³ and creeping things of the earth, and the fowls of the heaven. And there was a voice to him, Rise, Peter, slay and eat. And Peter said, In no wise, Lord; for I have never eaten anything common or¹⁴ unclean. And [there was] a voice again the second time to him, What God has cleansed, do not thou make common. And this took place thrice, and the vessel was straightway¹⁵ taken up into heaven. And as Peter doubted in himself what the vision which he had seen might mean, behold also the men who were sent by Corne-

lius, having sought out the house of Simon, stood at the gate, and having called [some one], they inquired if Simon who was surnamed Peter was lodged there. But as Peter continued pondering¹⁶ over the vision, the Spirit said to him, Behold, three men seek thee; but rise up, go down, and go with them, nothing doubting, because I have sent them. And Peter going down to the men¹⁷ said, Behold, I am he whom ye seek; what is the cause for which ye come? And they said, Cornelius, a centurion, a righteous man, and fearing God, and borne witness to by the whole nation of the Jews, has been divinely instructed by a holy angel to send for thee to his house, and hear words from thee. Having therefore invited them in, he lodged them. And on the morrow, rising up he¹⁸ went away with them, and certain of the brethren from Joppa went with him. And on the morrow they came to Caesarea. But Cornelius was looking for them, having called together his kinsmen and [his] intimate friends. And when Peter was now¹⁹ coming in, Cornelius met him, and falling down did [him] homage. But Peter made him rise, saying, Rise up: I myself also am a man. And he went in, talking with him, and found many gathered together. And he said to them, Ye know how it is unlawful for a Jew to be joined or come to one of a strange race, and to me God has shewn to call no man common or unclean.

⁷ T. R. adds 'he shall tell thee what thou must do,' with little or no authority.
⁸ T. R. reads 'to Cornelius,' with L P 13 31; text M A B C E 41 Am.
⁹ T. R. reads 'fell,' with E L P 13 31 Am Syrr; text M A B C 41 Memph.
¹⁰ T. R. adds 'upon him,' with P L 31; M A B (C ?) E 13 41 Am Syrr Memph omit.
¹¹ M A B C E Am Memph omit; C L P 13 31 41 Syrr insert.
¹² T. R. adds 'and the wild beasts,' and *et cetera*, with (E) L P 13; and puts 'of the earth' after 'quadrupeds,' with L P (31); text M A B C (E) 41 Am.
¹³ Or, 'and,' with M A B 13 Syrr. Am is read 'and'; C D E L P 31 41 Memph read 'or.'
¹⁴ T. R. reads 'again,' with D L P 13 31. 41 48 49 M A B C E 41 Am Memph.
¹⁵ T. R. reads *et cetera*, with a few cursives; modern editors, *hominumque*, and to mean, 'pondering thoroughly.' I only find it in Cyril (Con. Jul. 434, ed. Asher), where it merely means 'think,' 'take into one's mind.' It is not in LXX or Trogimus be exact.
¹⁶ T. R. adds 'who were sent to him from Cornelius,' with H (31); M A B C D E L P 13 31 Am Syrr Memph omit; St omits 'to him.'
¹⁷ T. R. reads 'Peter went,' and omits 'rising up,' with H L P; C E 13 31 have both *steterat* and *conversatus*; text M A B D 41 Am Memph.
¹⁸ I have put 'now' as the sense of *et cetera*. It was then happening.

Wherefore also, having been sent for, I came without saying anything against it. I inquire therefore for what reason ye have sent for me. And Cornelius said, Four days ago I had been [fasting²⁰] unto this hour, and the ninth²¹ [I was] praying in my house, and lo, a man stood before me in bright clothing, and said, Cornelius, thy prayer has been heard, and thy alms have come in remembrance before God. Send therefore to Joppa and fetch Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the sea [who when he is come will speak to thee²²]. Immediately therefore I sent to thee, and thou²³ hast well done in coming. Now therefore we²⁴ are all present before God to hear all things that are commanded thee of God.²⁵ And Peter opening his mouth said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears him and works righteousness is acceptable to him. The word which he sent to the sons of Israel, preaching peace by Jesus Christ, (he is Lord of all things,²⁶) ye know; the testimony which has spread through the whole of Judea, beginning from Galilee after the baptism which John preached—Jesus who [was] of Nazareth: how God anointed him with [the] Holy Spirit and with power; who went through [all quarters] doing good, and healing all that were under the power of the devil, because God was with him. We also [are²⁷] witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom they also²⁸ slew, having hanged him on a cross.²⁹

This [man] God raised up the third day and gave him to be openly seen, not of all the people, but of witnesses who were chosen before of God, us who³⁰ have eaten and drunk with him after he arose from among [the] dead. And he commanded us to preach to the people, and to testify that he it is who was determinately appointed of God [to be] judge of living and dead. To him all the prophets bear witness that every one that believes on him will receive through his name remission of sins.³¹ While Peter was yet speaking these words the Holy Spirit fell upon all those who were hearing the word. And the faithful of the circumcision were astonished, as many as came with Peter, that upon the nations also the gift of the Holy Spirit was poured out: for they heard them speaking with tongues and magnifying God. Then Peter answered, Can any one forbid water that these should not be baptized, who have received the Holy Spirit as we also [did]? And he commanded them to be baptized in the name of the Lord.³² Then they begged him to stay some days.
XI. And the apostles and the brethren who were in Judaea heard that the nations also had received the word of God; and when Peter went up to Jerusalem, they of the circumcision contended with him, saying, Thou wentest in to men uncircumcised and hast eaten with them. But Peter began and set forth [the matter] to them in order, saying, I was in the city of Joppa praying, and in an ecstasy I saw a vision, a certain vessel descending like a great sheet,

²⁰ M A B C 41 Am Memph omit *et cetera* and 'A' D E H L P 13 31 Syrr insert. To leave it out makes the passage unintelligible.
²¹ T. R. adds 'hour,' with (E) H P; M A B C D 41 omit.
²² M A B 41 Am Memph omit; C D E H L P 13 31 Syrr insert.
²³ There is a slight emphasis on 'thou' and 'we.'
²⁴ Many read 'Lord,' with M A B C E 13 31 Am

Memph; D H L P 31 41 48 49.
²⁵ Or, 'of all,' Gentile as well as Jew.
²⁶ T. R. adds 'are' in text, with H L P 13 31 Am; M A B C 13 31 41 Syrr omit.
²⁷ T. R. omits 'also,' with 13 and many cursives Memph; M A B C D E and others Am insert.
²⁸ Literally 'wood.'
²⁹ Cursives.
³⁰ Many, with M A B E 13 Am Memph, read 'Jesus Christ,' D 41 add it to 'Lord'; text H L P.

let down by four corners⁴ out of heaven, and it came even to me: on which having fixed mine eyes, I considered, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the fowls of the heaven. And I heard also⁵ a voice saying to me, Rise up, Peter, slay and eat. And I said, In no wise, Lord, for⁶ common or unclean has never entered into my mouth. And a voice answered⁷ the second time out of heaven, What God has cleansed, do not thou make common. And this took place thrice, and again all was drawn up into heaven; and lo, immediately three men were at the house in which I was, sent to me from Caesarea. And the Spirit said to me to go with them, nothing doubting. And there went with me these six brethren also, and we entered into the house of the man, and he related to us how he had seen the angel in his house, standing and saying [to him⁸], Send [men⁹] to Joppa and fetch Simon, who is surnamed Peter, who shall speak words to thee whereby thou shalt be saved, thou and all thy house. And as I began to speak, the Holy Spirit fell upon them even as upon us also at the beginning. And I remembered the word of the Lord, how he said, John baptized with water, but ye shall be baptized with [the] Holy Spirit. If then God has given them

the same gift as also to us when we had believed¹ on the Lord Jesus Christ, who indeed was I to be able to forbid God? And when they heard these things they held their peace, and glorified God, saying, Then indeed God has to the nations also granted repentance to life.

¹⁹ They then who had been scattered abroad through the tribulation that took place on the occasion of Stephen, passed through [the country] to Phoenicia and Cyprus and Antioch, speaking the word to no one but to Jews alone. But there were certain of them, Cyprians and Cyrenians, who entering into Antioch spoke to the Greeks² also, announcing the glad tidings of the Lord Jesus. And [the] Lord's hand was with them, and a great number believed and turned to the Lord. And the report concerning them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to go through³ as far as Antioch: who, having arrived and seeing the grace of God,⁴ rejoiced, and exhorted all with purpose of heart to abide with the Lord; for he was a good man and full of [the] Holy Spirit and of faith; and a large crowd [of people] were added to the Lord. And he⁵ went away to Tarsus to seek out Saul. And having found [him⁶], he brought him to Antioch. And so it was with them⁷ that for a whole year they were gathered together⁸ in the as-

⁴ Or 'at four ends' of ropes.
⁵ T. R. omits 'also,' with H L P; M A B E 13 61 Am Memph add *et*.
⁶ T. R. adds *et*, with H L P (Memph); M A B D E 13 61 Am Syrr omit.
⁷ T. R. adds 'me,' with E H L P 13 Syrr; M A B 61 Am Memph omit.
⁸ M A B 61 Memph omits; D E H L P 13 Am Syrr insert.
⁹ 'Men' is more than doubtful. M A B D 61 Am Memph omit; E H L P 13 insert.
¹ Some refer *unconscious* to *asleep* as well as to *sleep*. But I think, as does Meyer, it is a mistake.
² T. R. reads 'Hellenists,' with B E H L P 13 61; text A D Am.
³ T. R. omits 'also,' with D E H L P Syrr Memph; M A B 61 Am add *et*.

¹ Some omit 'to go through,' with M A B C1 Am Memph.
² Many read 'the grace which [was] of God,' with M A B; text D E H L P 13 61 Syrr.
³ T. R. reads 'Barnabas,' with E H L P 13 61; M A B Am Memph omit.
⁴ T. R. reads 'him' in text, with H L P Syrr Memph; M A B 61 omit.
⁵ *ἐκτενὴς αἰσίνη*, with M A B E 13 61. T. R. *αἰσίνη*, with H L P, 'so it was that for a whole year they.'
⁶ Some have taken *προσέβησαν* to mean 'received in hospitality,' as in Matthew xxv. 35, following *ἡγάγοντο* xix. 15, 16, and 2 Samuel xi. 27, *προσέβησαν* *εἰς* *τὴν* *οἰκίαν* for Hebrew *gms*. But I do not think this can be in such an expression as *προσέβησαν* *εἰς* *τὴν* *οἰκίαν*. (See Kypke on Matt. xxv. 35.)

sembly and taught a large crowd: and the disciples were first called Christians in Antioch.

¹⁷ Now in these days prophets went down from Jerusalem to Antioch; and one from among them, by name Agabus, rose up and signified by the Spirit that there was going to be a great famine over all the inhabited earth, which also came to pass under Claudius.¹⁸ And they determined, according as any one of the disciples was well off, each of them to send to the brethren who dwell in Judea, to minister¹ [to them]; which also they did, sending it to the elders by the hand of Barnabas and Saul.

XII. At that time Herod the king laid his hands on some of those of the assembly to do them hurt, and slew James, the brother of John, with the sword. And seeing that it was pleasing to the Jews, he went on to take Peter also: (and they were the² days of unleavened bread:) whom having seized he put in prison, having delivered him to four quaternions of soldiers to keep, purposing after the passover to bring him out to the people. Peter therefore was kept in the prison; but unceasing prayer was made by the assembly to God concerning him. And when Herod was going to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains, and guards before the door kept the prison. And lo, an angel of [the] Lord came there, and a light shone in the prison:³ and having smitten the side of Peter, he roused him up, saying, Rise up quickly. And his chains fell off his hands. And the angel said to him, Gird thyself and bind on thy sandals. And he did so. And he says to him, Cast thine upper garment

⁹ about thee and follow me. And going forth he followed [him⁴] and did not know⁵ that what was happening by means of the angel was real, but supposed he saw a vision. And having passed through a first and second guard, they came to the iron gate which leads into the city, which opened to them of itself; and going forth they went down one street, and immediately the angel left him. ¹¹ And Peter, being come to himself, said, Now I know certainly that [the] Lord has sent forth his angel and has taken me out of the hand of Herod and all the expectation of the people of the Jews. And having become clearly conscious [in himself], he came to the house of Mary, the mother of John who was surnamed Mark, where were many gathered together and praying. And when he had knocked⁶ at the door of the entry, a maid came to listen, by name Rhoda; and having recognised the voice of Peter, through joy did not open the entry, but running in, reported that Peter was standing before the entry. And they said to her, Thou art mad. But she maintained that it was so. And they said, It is his angel. But Peter continued knocking: and having opened, they saw him and were astonished. And having made a sign to them with his hand to be silent, he related [to them⁷] how the Lord had brought him out of prison; and he said, Report these things to James and to the brethren. And he went out and went to another place. And when it was day there was no small disturbance among the soldiers, what ¹⁹ then was become of Peter. And Herod having sought him and not found him, having examined the

¹ T. R. adds 'Cesar,' with E H L P Syrr; M A B D 13 61 Am Memph omit.
² Literally 'for service.'
³ T. R. omits 'the,' with M B H L P and others; A D E 13 61 insert.
⁴ This is the idiomatic sense of *ἀκολουθεῖν*, though used for various kinds of buildings. See Kypke on the verse.
⁵ T. R. omits 'that'.

⁶ M A B D 13 61 omit; M⁹ E H L P Am Syrr Memph insert.
⁷ *ἐκ*, conscious knowledge; so ver. 11.
⁸ T. R. reads 'Peter having knocked,' with E H and others; *ἀκούσας* M A B D L P 13 61 Am Memph.
⁹ M A 13 61 Am omit; B D E H L P versions insert.

guards, commanded [them] to be executed. And he went down from Judaea to Caesarea and stayed [there].
 28 And he^a was in bitter hostility with [the] Tyrians and Sidonians; but they came to him with one accord, and, having gained Blastus the king's chamberlain, sought peace, because their country was nourished by the king's. And on a set day, clothed in royal apparel and sitting on the elevated seat [of honour], Herod made^b a public oration to them. And the people cried out, A god's voice and not a man's. And immediately an angel of [the] Lord smote him, because he did not give the glory to God, and he expired, eaten of worms.
 34 But the word of God grew and spread itself. And Barnabas and Saul returned from Jerusalem, having fulfilled the service [entrusted to them], taking also with them John, surnamed Mark.
 XIII. Now there were in Antioch, in the assembly which was [there],^c prophets and teachers: Barnabas, and Simeon who was called Niger,^d and Lucius the Cyrenian, and Marnas, foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate me now^e Barnabas and Saul for the work to which I have called them. Then, having fasted and prayed, and having laid [their] hands on them, they let [them] go.
 4 They^f therefore, having been sent forth by the Holy Spirit, went down to Seleucia, and thence sailed away to Cyprus. And being in Salamis, they announced the word of God in

^a T. R. reads 'Herod,' with E H L P; W A B D 13 61 Am Memph omit.
^b T. R. adds 'certain,' with E H L P 13 and others; W A B D 61 Am Memph omit.
^c Or 'black.'
^d T. R. adds 'both,' with 13 61 and some cursives; W A B C D E H L P Am versions omit.
^e T. R. reads 'these,' with E H L P Memph; text (above) W A B Am Syrr; D s.
^f T. R. omits 'whole,' with H L P; W A B C D E 61 Am Syrr Memph insert.

the synagogues of the Jews. And they had John also as [their] attendant. And having passed through the whole¹ island as far as Paphos, they found a certain man² a magician, a false prophet, a Jew, whose name was Barjesus, who was with the proconsul Sergius Paulus, an intelligent man. He, having called Barnabas and Saul to [him], desired³ to hear the word of God. But Elymas the magician (for so his name is by interpretation) opposed them, seeking to turn away the proconsul⁴ from the faith. But Saul, who also [is] Paul, filled with [the] Holy Spirit,⁵ fixing his eyes upon him, said, O full of all deceit and all craft; son of [the] devil, enemy of all righteousness; wilt thou not cease perverting the right paths of [the] Lord? And now behold, [the] Lord's hand [is] upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and going about he sought persons who should lead him by the hand. Then the proconsul, seeing what had happened, believed, being amazed at the teaching of the Lord.
 12 And having sailed from Paphos, Paul and his company came to Perga of Pamphylia; and John separated from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and entering into the synagogue on the sabbath day they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren,⁶ if ye have any⁷ word of

¹ T. R. omits 'man,' with H L P; W A B C D E 13 61 Am Syrr Memph insert.
² T. R. adds 'and,' with D E H P Syrr; W A B C L 13 61 Am Memph omit.
³ T. R. inserts 'the' before 'Lord,' with many cursives; all else omit. Query if not the name Jehovah as often.
⁴ Literally 'men brethren.'
⁵ T. R. omits 'any,' with E H L P; W A B C D 13 61 Am Memph insert vs.
⁶ T. R. omits 'men brethren,' with E H L P; W A B C D 13 61 Am Memph insert vs.

exhortation to the people, speak.
 16 And Paul, rising up and making a sign with the hand, said, Israelites,⁸ and ye that fear God, hearken. The God of this people Israel⁹ chose our fathers, and exalted the people in their sojourn in [the] land of Egypt, and with a high arm brought them out of it, and for a time of about forty years he nursed¹⁰ them in the desert. And having destroyed seven nations in the land of Canaan, he gave them their land as an inheritance.¹¹ And after these things he gave [them] judges till Samuel the prophet, [to the end of] about¹² four hundred and fifty years. And then they asked for a king, and God gave to them Saul, son of Kis, a man of the tribe of Benjamin, during forty years. And having removed him he raised up to them David for king, of whom also bearing witness he said, I have found David, the son of Jesse, a man after my heart, who shall do all my will. Of this man's seed according to promise has God brought¹³ to Israel a Saviour Jesus;
 14 John having proclaimed before the face of his entry [among the people] [the] baptism of repentance to all

the people of Israel. And as John was fulfilling his course he said, Whom do ye suppose that I am? I am not [he]. But behold, there comes one after me, the sandals of whose feet I am not worthy to loose.
 16 Brethren, sons of Abraham's race, and those who among you fear God, to you has the word of this salvation been sent; for those who dwell in Jerusalem, and their rulers, not having known him, have fulfilled also the voices of the prophets which are read on every sabbath, [by] judging [him]. And having found no cause of death [in him], they begged of Pilate that he might be slain.
 18 And when they had fulfilled all things written concerning him, they took him down from the cross¹⁴ and put him in a sepulchre; but God raised him from among [the] dead, who appeared for many days to those who had come up with him from Galilee to Jerusalem, who¹⁵ are now¹⁶ his witnesses to the people.
 19 And we declare unto you the glad tidings of the promise made to the fathers, that God has fulfilled this to us their¹⁷ children, having raised up Jesus; as it is also written in the

¹ Literally 'men Israelites.'
² W A B C D 13 61 Am Memph versions have 'Israel'; E H L P Syrr omit.
³ T. R. reads 'he bore their manners,' with W B D H L P 41 Am; text A C E 13 Syrr Memph.
⁴ T. R. reads 'gave them their land by lot,' with a few cursives. *κατακληρονομήσαντες* may itself be so translated.
⁵ Note, in verse 18 we have the accusative *οὗτον*, 'this,' 'during that period,' here it is the dative, not properly 'duration,' but an epoch. When I say 'four hundred and fifty years,' there must be a period of course, but the difference seems to be the same as of *desert* and *pastoral* in French. All through the whole of the time is *desert*; the space of time in which a thing happens is *pastoral*. It may be only a given moment of that space. Thus Herodotus says, 'the Salmians used their nets to catch fish (of *salmon*, by day) in the daytime; but as bedclothes (the *salmon*) all the night.' Thus 'there were judges,' as in English Version, 'during the lapse of a space of four hundred and fifty years, up to Samuel.' Where the computation begins is not stated. The judges were given after the land's being given by lot, and that order of things reached up to Samuel, to four hundred and fifty years, whenever that four hundred and

fifty years began. It might be at the Exodus, and very probably so. But it is not that there were judges during all that time. Indeed they were only raised up occasionally. I have no difficulty myself as to the chronology, notwithstanding the dicta of some men. The main blunder of their computations lies in this: they have taken Eli and Samson as distinct periods from the Philistine oppression, whereas it is perfectly clear the Philistine oppression included both. We have to go on to Mizpah for the close. Josephus gives then twelve years for Samuel. You have *very* *remiss* for the period and duration of Saul's reign, that is, the accusative, not the dative. In W A B C D 13 61 (Am) Memph 'and after these things he gave . . . the prophet' is put after 'about four hundred and fifty years,' but it makes nonsense of 450 years in dative.
⁶ T. R. reads 'raised up,' with C D 13 Syrr; text W A B E H L P G Memph; Am *eduxit*, the English form.
⁷ Literally 'wood.'
⁸ *οὗτος*.
⁹ T. R. omits 'now,' with B E H L P; text W A C (D) 13 61 and versions.
¹⁰ I leave it thus though W A B C D Am have *sedes*, 'to carry,' it is a correction. Text, with C² E H L P 13 61 Syrr; Memph omits.

second* psalm, Thou art my Son: this day have I begotten thee. But that he raised him from among [the] dead, no more to return to corruption, he spoke thus: I will give to you the faithful mercies* of David. Wherefore also he says in another, Thou wilt not suffer thy gracious one* to see corruption. For David indeed, having in his own generation ministered to the will of God,* fell asleep, and was added to his fathers and saw corruption. But he whom God raised up did not see corruption. Be it known unto you, therefore, brethren,* that through this man remission of sins is preached to you, and from all things from which ye could not be justified in the law of Moses, in him every one that believes is justified. See therefore that that which is spoken in the prophets do not come upon [you*]. Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye will in no wise believe if one declare it to you. And as they went out they begged* that these words might be spoken to them the ensuing sabbath. And the congregation of the synagogue having broken up, many of the Jews and of the worshipping proselytes followed Paul and Barnabas, who speaking to them persuaded them to continue in the grace of God. And on the coming sabbath almost all the city was gathered together

* Probably 'first,' with D, though most authorities have 'second.' The Jewish way of coupling puzzled them.

* Mercies, *heos*: 'gracious ones,' *heos*. The words are the same, only singular and plural. It may and sometimes does mean 'holiness,' but is not the regular word for it (*hagios*): here it answers to *charis* in Hebrew, and in the second phrase is contrasted (*Ps. lxxxix. 159*) with 'holiness' (*kedushah*), which is applied to Jehovah, ver. 18. The beginning of the psalm speaks of the mercies (*charities*) or gracious ways of the Lord, and then in ver. 19 of that One in whom these graces or mercies are centred and conveyed, the Christ, to whom the apostle here applies it. The word *charis* is generally 'grace' and 'loving-kindness' in God; *charis*, 'pious,' 'gracious' applied to men, and 'merciful,' 'holy' of God.

to hear the word of God.* But the Jews, seeing the crowds, were filled with envy, and contradicted the things said by Paul, [contradicting and*] speaking injuriously. And Paul and Barnabas spoke boldly and said, It was necessary that the word of God should be first spoken to you; but, since ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the nations; for thus has the Lord enjoined us: I have set thee for a light of the nations, that thou shouldst be for salvation to the end of the earth. And [those of] the nations, hearing it, rejoiced, and glorified the word of the Lord, and believed, as many as were ordained to eternal life. And the word of the Lord was carried through the whole country. But the Jews excited the women of the upper classes* who were worshippers, and the first people of the city, and raised a persecution against Paul and Barnabas, and cast them out of their coasts. But they, having shaken off the dust of their feet against them, came to Iconium. And the disciples were filled with joy and [the] Holy Spirit. XIV. And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude of both Jews and Greeks believed. But the Jews who did not believe stirred up the minds of [those of] the nations and made [them] evil-affected against the

* Or 'having served his own generation by the will of God.'

* Literally 'men brethren.' Many, with *W A B C D E I G*, take away 'the' in the text. This abstract use of *he* *ego* without the article makes sense the manner or character of the justification—not by Moses' law.

* 'You' is omitted by *W B D I G* Am; *A C E I L P* versions insert.

* T. R. reads 'And as the Jews went out of the synagogue the Gentiles besought,' with *L*; text *W A B C D E I G* Am Syrr Memph.

* Many read 'the Lord'; *E C E L P* versions read *heos*; *W A I G* Am *capies*.

* *W A B C L I G* Am omit 'contradicting and'; *D I F* and others insert.

* T. R. adds 'and,' with *W E L P* Am; *A B C D I G* Syrr Memph omit.

brethren. They stayed therefore a good while, speaking boldly, [confiding] in the Lord, who gave witness to the word of his grace, giving* signs and wonders to be done by their hands. And the multitude of the city was divided, and some were with the Jews and some with the apostles. And when an assault was making, both of [those of] the nations and [the] Jews with their rulers, to use [them] ill and stone them, they, being aware of it, fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country, and there they were announcing the glad tidings. And a certain man in Lystra, impotent in his feet, sat, [being*] lame from his mother's womb, who had never walked. This [man] heard Paul speaking, who, fixing his eyes on him and seeing that he had faith to be healed, said with a loud voice, Rise up straight upon thy feet: and he sprang up and walked. But the crowds, who saw what Paul had done, lifted up their voices in Lycaonian, saying, The gods, having made themselves like men, are come down to us. And they called Barnabas Jupiter, and Paul Mercury, because he took the lead in speaking. And the priest of Jupiter who was before the city, having brought bulls and garlands to the gates, would have done sacrifice along with the crowds. But the apostles Barnabas and Paul, having heard [it], rent their garments, and rushed out* to the crowd, crying and saying, Men, why do ye these things? We also are men of like passions with you, preaching* to you to turn from these

vanities to the living God, who made the heaven, and the earth, and the sea, and all things in them; who in the past generations suffered all the nations to go in their own ways, though indeed he did not leave himself without witness, doing good, and giving to you* from heaven rain and fruitful seasons, filling your* hearts with food and gladness. And saying these things, they with difficulty kept the crowds from sacrificing to them. But there came Jews from Antioch and Iconium, and having persuaded the crowds and stoned Paul, drew him out of the city, supposing him to have died. But while the disciples encircled him, he rose up and entered into the city. And on the morrow he went away with Barnabas to Derbe. And having announced the glad tidings to that city, and having made many disciples, they returned to Lystra, and* Iconium, and* Antioch, establishing the souls of the disciples, exhorting them to abide in the faith, and that through many tribulations we must enter into the kingdom of God. And having chosen them elders in each assembly, having prayed with fastings, they committed them to the Lord, on whom they had believed. And having passed through Pisidia they came to Pamphylia, and having spoken the word* in Perga, they came down to Attalia; and thence they sailed away to Antioch, whence they had been committed to the grace of God for the work which they had fulfilled. And having arrived, and having brought together the assembly, they related to them all that God had done with them, and that he had opened a door of faith to the

W A B C D E I G Am Syrr Memph.

* Literally 'evangelizing.'

* T. R. reads 'us,' with Memph and cursives.

* T. R. reads 'our,' with *A H L P I G* Memph; text *W B C D E I G* Am.

* Some read 'to' here, perhaps rightly, with *W A C E I G* Syrr; *D H L P* Am omit.

* Many add 'of the Lord,' with *W A C I G* Am Syrr; *E* *cap* *heos*; *B D H L P I G* Memph omit.

* *he* *ego*: the sentence is elliptical in Greek.
* T. R. with *C L G*, adds 'and' before 'giving,' both 'gave witness' and 'giving' agreeing with 'Lord.' *W A B D E F I G* omit.
* T. R. has 'being' in text, with *H L P* and others Memph; *W A B C D E I G* Syrr omit.
* T. R. reads 'their,' with *E H L P*; text *W A B C D I G* Am Memph.
* T. R. reads 'rushed in,' with *C H L P*; text

²² nations. And they stayed^a no little time with the disciples.

XV. And certain persons, having come down from Judaea, taught the brethren, If ye shall not have been^c circumcised according to the custom^d of Moses, ye cannot be saved. A commotion therefore having taken place, and no small discussion on the part of Paul and Barnabas against them, they arranged that Paul and Barnabas, and certain others from amongst them, should go up to Jerusalem to the apostles and elders about this question. They therefore, having been set on their way by the assembly, passed through Phoenicia and Samaria, relating the conversion of [those of] the nations. And they caused great joy to all the brethren. And being arrived at Jerusalem, they were received^e by the assembly, and the apostles, and the elders, and related all that God^f had wrought with them. And some of those who were of the sect of the Pharisees, who believed, rose up from among [them], saying that they ought to circumcise them and enjoin them to keep the law of^g Moses. And the apostles and the elders were gathered together to see^h about this matter. And much discussion having taken place, Peter, standing up, said to them, Brethren,ⁱ ye know that from the earliest^j days God amongst you^k chose that the

nations by my mouth should hear the word of the glad tidings and believe. And the heart-knowing God bore them witness, giving [them]^l the Holy Spirit as to us also, and put no difference between us^m and them, having purified their hearts by faith. Now therefore why tempt ye God, by puttingⁿ a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear? But we believe that we shall be saved by the grace of the Lord Jesus,^o in the same manner as they also. And all the multitude kept silence and listened to Barnabas and Paul relating all the signs and wonders which God had wrought among the nations by them. And after they had held their peace, James answered, saying, Brethren,^p listen to me: Simon has related how God first visited to take out of [the] nations a people for his name. And with this agree the words of the prophets; as it is written: After these things I will return, and will rebuild the tabernacle of David which is fallen, and will rebuild its ruins, and will set it up, so that the residue of men may seek out the Lord, and all the nations on whom my name is invoked, saith [the] Lord who does these things known from eternity.^q Wherefore I judge, not to trouble those who from the nations turn to

live is explanatory: *ergo* a consequence. See verse 26 of this chapter.

^a T. R. reads 'the' Lord Jesus Christ, with C D 13 31; text A B E H L P 31 Am Memph.

^b T. R. reads 'all these things.' Known unto God from eternity are all his works. As this is a perplexed passage as to the reading (not the sense) I add that B H C 13 31 Memph Gries, Scholz Tisch. (not Lachmann) Meyer Alford and De Wette, read as in text, 'who does these things known from eternity,' adding no more. The Italic however (Salazar), that is, Latin of E) reads it as in T. R.; Irenaeus pretty nearly following the Vulgate. Lachmann follows A D Am, reading 'who does these things. Known to the Lord from eternity is his work.' T. R. follows E H L P, which have, I may say, always the T. R. *versus*, 'all,' is omitted by A B C D 13 31 Am and several versions.

^c T. R. reads 'circumcised,' with H P 31.

^d Many omit 'thus,' with A B E Am Memph; C D E H L P 13 31 61 Syrr insert.

^e Many read 'elder brethren,' with A B C D 13 31 Am; text E H L P 31 Syrr Memph. But 'elder brethren' is not improbably right.

^f Many omit from 'saying' to 'law,' with A B D 13 31 Am Memph; C E H L P 31 Syrr insert.

^g Or, perhaps, 'assembled with one accord.' I have said 'having arrived at a common judgment' to give the sense of *consensus*. 'Become of one accord' would look like previous disunion. The fact merely of having arrived at one mind or like judgment is stated.

^h N D have *convenit*, not *con*; A omits *convenit*.

²³ God; but to write to them to abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood.^a For Moses, from generations of old, has in every city those who preach him, being read in the synagogues every sabbath. Then it seemed good to the apostles and to the elders, with the whole assembly, to send chosen men from amongst them with Paul and Barnabas to Antioch, Judas called^b Barsabbas and Silas, leading men among the brethren, having by their hand written [thus]: The apostles, and the elder[s], and the brethren,^c to the brethren who are from among [the] nations at Antioch, and [in] Syria and Cilicia, greeting: Inasmuch as we have heard that some who went out from amongst us have troubled you by words, upsetting your souls, [saying that ye must be circumcised and keep the law]; to whom we gave no commandment; it seemed good to us, having arrived at a common judgment,^d to send chosen men to you with our beloved Barnabas and Paul, men who have given up their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who themselves also will tell you by word [of mouth] the same things. For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these^e necessary things: to abstain from things sacrificed to idols, and from blood, and from

what is strangled, and from fornication; keeping yourselves from which ye will do well. Farewell. They therefore, being let go, came^f to Antioch, and having gathered the multitude delivered to [them] the epistle. And having read it, they rejoiced at the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with much discourse, and strengthened them. And having passed some time [there], they were let go in peace from the brethren to those who sent them.^g And Paul and Barnabas stayed in Antioch, teaching and announcing the glad tidings, with many others also, of the word of the Lord.

But after certain days Paul said to Barnabas, Let us return now^h and visit theⁱ brethren in every city where we have announced the word of the Lord, (and see) how they are getting on. And Barnabas proposed to take with [them] John also,^j called Mark; but Paul thought it not well to take with them him who had abandoned them, [going back] from Pamphylia, and had not gone with them to the work. There arose therefore^k very warm feeling, so that they separated from one another; and Barnabas taking Mark sailed away to Cyprus; but Paul having chosen Silas went forth, committed by the brethren to the grace of God.^l And he passed through Syria and Cilicia, confirming the assemblies.

^a Or 'came down,' with A B C D 13 31 Am.

^b T. R. reads 'the apostles,' with E H L P 31 Syrr; text A B C D 13 31 Am and others.

^c T. R., with C D 13, adds ver. 24; 'but it seemed good to Silas to abide there.' Text A B E H L P 31 61 Am Syrr.

^d 66. Pretty much 'say,' or 'I say, let us return.' But that is too familiar.

^e T. R. reads 'our,' with H L P 31; A B C D E 13 31 Am Syrr Memph omit.

^f T. R. omits 'also,' with H L P 13 31; text A B C E Am Memph.

^g Some read 'And (or 'But' 44) there arose,' with A B D 61 Am Memph; text C E H L P 13 31 Syrr.

^h Many read 'of the Lord,' with A B D 13 31 Am; C E H L P 31 Memph Syrr Ac. as text.

^a T. R. adds 'there,' with E H L P 31 Syrr Memph; A B C D 13 31 Am omit.

^b T. R. reads 'if ye are not,' with E H L P 31; text A B C D 13 31; E² *supra* *infer*.

^c *ἀδελφοί*, 'received gladly' or 'with welcome.' See note on Luke viii. 40. A B D *supra* *infer*.

^d Literally 'men brethren.'

^e Literally 'from ancient.'

^f T. R. reads 'us,' with E H L P (D) Am; text A B C 13 31 Memph.

^g A B E 13 31 omit; C E H L P 31 versions insert.

^h Literally 'both us.'

ⁱ The Hebrew infinitive, I think, yet not used in Greek, equivalent in sense to 'in putting,' as Col. iv. 6; 2 Cor. ix. 5; Eph. iii. 6; Phil. iv. 10. It is explanatory of what precedes, 'namely, that,' Ac. It sometimes runs into the force of *ergo*, as in Rev. xvi. 9, but in general the infinitive

XVI. And he came to Derbe and Lystra: and behold, a certain disciple was there, by name Timothy, son of a Jewish believing woman, but [the] father a Greek, who had a [good] testimony of the brethren in Lystra and Iconium. Him would Paul have go forth with him, and took [him and] circumcised him on account of the Jews who were in those places, for they all knew his father that he was a Greek. And as they passed through the cities they instructed them to observe the decrees^a determined on by the apostles and^b elders who were in Jerusalem. The assemblies therefore were confirmed in the faith, and increased in number every day. And having passed through Phrygia and the Galatian country,^c having been forbidden by the Holy Spirit to speak the word in Asia, having come down^d to Mysia, they attempted to go to Bithynia, and the Spirit of Jesus^e did not allow them; and having passed by Mysia they descended to Troas. And a vision appeared to Paul in the night: There was a certain Macedonian man, standing and^f beseeching him, and saying, Pass over into Macedonia and help us. And when he had seen the vision, immediately we sought to go forth to Macedonia, concluding that the Lord had called us to announce to them the glad tidings. Having sailed therefore away from Troas, we went in a straight course to Samothracia, and on the morrow to Neapolis, and thence to Philippi,

^a T. R. adds 'certain,' with H L P and others; A B C D E G I Am Memph omit.
^b Or 'delivered to them the decrees to keep.'
^c T. R. adds 'the,' with H L P 21; text A B C D 13 61.
^d Phrygia and Galatia are thrown into one by the one article. T. R. has the second article, with E H L P 21.
^e These participles have a causative force, especially those denoting, 'Such being the case, they attempted to go.' It is pretty much so in English. A B C D E 13 21 61 Syr Memph read, 'And they passed through Phrygia . . . Asia, and having come down.'

which is [the] first city of that part of Macedonia, a colony. And we were staying in that city certain days. And on the sabbath day we went outside the gate^a by the river, where it was the custom for prayer to be, and we sat down and spoke to the women who had assembled. And a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard; whose heart the Lord opened to attend to the things spoken by Paul. And when she had been baptized and her house, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house and abide [there]. And she constrained us. And it came to pass as we were going to prayer^b that a certain female slave, having a spirit of Python, met us, who brought much profit to her masters by prophesying. She, having followed Paul and us, cried saying, These men are bondmen of the Most High God, who announce to you^c [the] way of salvation. And this she did many days. And Paul, being distressed, turned, and said to the spirit, I enjoin thee in the name of Jesus Christ to come out of her. And it came out the same hour. And her masters, seeing that the hope of their gains was gone,^d having seized Paul and Silas, dragged [them] into the market before the magistrates; and having brought them up to the pretors,^e said, These men utterly trouble our city, being Jews, and announce customs which

^a T. R. omits 'at Jesus,' with H L P and others; text A B C D E 13 21 61 Am Syr Memph.
^b T. R. omits 'and,' with H L P 21 61 Memph; text A B C D E 13 21 Am Syr.
^c T. R. reads 'city,' with E H L P 21 and others; 'gate' A B C D 13 61 Am.
^d 're' is added by many, with A B C D E 13 61, and then it may mean 'the place of prayer.' But it is the same word as 'prayer' in verse 13.
^e T. R. with A H L P 13 21 Memph, reads 'us,' text A B C D E Am Syr.
^f Or 'gone out,' referring to the spirit.
^g *εργαστοι*, so the *Diastasis* of colonies were called.

it is not lawful for us to receive nor practise, being Romans. And the crowd rose up too^a against them; and the pretors, having torn off their clothes, commanded to scourge [them]. And having laid many stripes upon them they cast [them] into prison, charging the jailor to keep them safely; who, having received such a charge, cast them into the inner prison, and secured their feet to the stocks. And at midnight Paul and Silas, in praying, were praising God with singing, and the prisoners listened to them. And suddenly there was a great earthquake, so that the foundations of the prison shook, and all the doors were immediately opened, and the bonds of all loosed. And the jailor being awakened out of his sleep, and seeing the doors of the prison opened, having drawn a sword was going to kill himself, thinking the prisoners had fled. But Paul called out with a loud voice, saying, Do thyself no harm, for we are all here. And having asked for lights, he rushed in, and trembling, fell down before Paul and Silas. And leading them out said, Sirs, what must I do that I may be saved? And they said, Believe on the Lord Jesus^b and thou shalt be saved, thou and thy house. And they spoke to him the word of the Lord, with^c all that were in his house. And he took them the same hour of the night and washed [them] from their stripes; and was baptized, he and all his straightway. And having brought them into his house he laid the table [for them], and rejoiced with all his house,^d having believed in God. And when it was day, the pretors^e sent the lictors, saying, Let those men go. And the

jailor reported these words to Paul: The pretors^f have sent that ye may be let go. Now therefore go out and depart in peace. But Paul said to them, Having beaten us publicly uncondemned, us who are Romans, they have cast us into prison, and now they thrust us out secretly? no, indeed, but let them come themselves and bring us out. And the lictors reported these words to the pretors.^g And they were afraid when they heard they were Romans. And they came and besought them, and having brought them out, asked them to go out of the city. And having gone out of the prison, they came to Lydia; and having seen the brethren they exhorted them and went away. XVII. And having journeyed through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews. And according to Paul's custom he went in among them, and on three sabbaths reasoned with them from the scriptures, opening and laying down that the Christ must have suffered and risen up from among the dead, and that this is the Christ, Jesus whom I announce to you. And some of them believed, and joined themselves to Paul and Silas, and of the Greeks who worshipped, a great multitude, and of the chief women not a few. But the Jews having been stirred up to jealousy, and taken to [themselves] certain wicked men of the lowest rabble, and having got a crowd together, set the city in confusion; and having beset the house of Jason sought to bring them out to the people; and not having found them, dragged Jason and certain brethren before the politarchs,^h crying out, These [men] that have set the world

^a Or 'together,' but I apprehend it means, 'with [them]'; that is, 'the masters of the girl.' But the two 'thems' go ill together.
^b T. R. adds 'Christ,' with C D E H L P 21 Syr; text A B 13 61 Am Memph.
^c T. R. reads 'and to,' with E H L P 21 Syr Memph; text A B C D 13 61 Am.
^d *κατασκεύασαν*, an idiom.
^e T. R. has 'unbelieving' before 'Jews,' with D H L P 21; text A B E 13 61 Am Syr Memph; B has *ἀσεβήσαντες* further on; H L P omits 'having been stirred up to jealousy'; D has *εὐεργετήσαντες*.
^f The special title of the city magistrates of Thessalonica.

⁷ in tumult, are come here also, whom Jason has received; and these all do contrary to the decrees of Caesar, saying, that there is another king, ⁸ Jesus. And they troubled the crowd and the politarchs²⁰ when they heard these things. And having taken security of Jason and the rest, they let them go. But the brethren immediately sent away, in the night, Paul and Silas to Berea; who, being arrived, went away into the synagogue of the Jews. And these were more noble than those in Thessalonica, receiving²¹ the word with all readiness of mind, daily searching the scriptures if these things were so. ¹² Therefore many from among them believed, and of Grecian women of the upper classes and men not a few. ¹³ But when the Jews from Thessalonica knew that the word of God was announced in Berea also by Paul, they came there also, stirring up²² the crowds. And then immediately the brethren sent away Paul to go as²³ to the sea; but Silas and Timotheus abode there. But they that conducted Paul brought him as far as Athens; and, having received a commandment to Silas and Timotheus, that they should come to him as quick as possible, they departed. ¹⁸ But in Athens, while Paul was waiting for them, his spirit was painfully excited in him seeing the city given up to idolatry. He reasoned therefore in the synagogue with the Jews, and those who worshipped, and in the market-place every day with those he met with. But some

also²⁴ of the Epicurean and Stoic philosophers attacked him. And some said, What would this chatterer say? and some, He seems to be an announcer of foreign demons, because he announced the glad tidings of Jesus and the resurrection [to them]. ¹⁹ And having taken hold on him they brought [him] to Areopagus,²⁵ saying, Might we know what this new doctrine which is spoken by thee [is]? For thou bringest certain strange things to our ears. We wish therefore to know what these things may mean. Now all [the] Athenians and the strangers sojourning there spent their time in nothing else than to tell and to hear the news. ²⁰ And Paul standing in the midst of Areopagus²⁶ said, Athenians,²⁷ in every way I see you given up to demon worship; for, passing through and beholding your shrines, I found also an altar on which was inscribed, To the unknown God. Whom²⁸ therefore ye reverence, not knowing [him], him I announce to you. The God who has made the world and all things which are in it, he, being Lord of heaven and earth, does not dwell in temples made with hands, nor is served by men's hands as needing something, himself giving to all life and breath and²⁹ all things; and has made of one blood every nation of men to dwell upon the whole face of the earth, having determined ordained³⁰ times and the boundaries of their dwelling, that they may seek God; if indeed they might feel after him and find him, although he is not far

²¹ from each one of us; for in him we live and move and exist; as also some of the poets amongst you have said, For we are also his offspring. ²² Being therefore [the] offspring of God, we ought not to think that which is divine to be like gold or silver or stone, [the] graven form of man's art and imagination. God therefore, having overlooked the times of ignorance, now enjoins men that they shall all³¹ everywhere repent, because he has set a day in which he is going to judge the habitable earth in righteousness by [the] man whom he has appointed, giving the proof [of it] to all [in] having raised him from among [the] dead. ²³ And when they heard [of the] resurrection of the dead, some mocked, and some said, We will hear thee again also concerning this. ²⁴ Thus Paul went out of their midst. But some men joining themselves to him believed; among whom also was Dionysius the Areopagite, and a woman by name Damaris, and others with them.

XVIII. And after these things, having left Athens, he³² came to Corinth; and finding a certain Jew by name Aquila, of Pontus by race, just come from Italy, and Priscilla his wife, (because Claudius had ordered all the Jews to leave Rome,) came to them, and because they were of the same trade abode with them, and wrought. For they were tent-makers³³ by trade. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks. And when both Silas and Timotheus came down from Macedonia, Paul was

pressed in respect of³⁴ the word,³⁵ testifying to the Jews that Jesus³⁶ was the Christ.³⁷ But as they opposed and spoke injuriously, he shook his clothes, and said to them, Your blood be upon your own head: I [am] pure;³⁸ from henceforth I will go to the nations. And departing thence he came to the house of a certain [man], by name Justus, who worshipped God, whose house adjoined the synagogue. But Crispus the ruler of the synagogue believed in the Lord with all his house; and many of the Corinthians hearing,³⁹ believed, and were baptized. And the Lord said by vision in [the] night to Paul, Fear not, but speak and be not silent; because I am with thee, and no one shall set upon thee to injure thee; because I have much people in this city. And he remained there⁴⁰ a year and six months, teaching among them the word of God. But when Gallio was proconsul of Achaia, the Jews with one consent rose against Paul and led him to the judgment-seat, saying, This [man] persuades men to worship God contrary to the law. ¹⁴ But as Paul was going to open his mouth, Gallio said to the Jews, If indeed it was some wrong or wicked criminality, O Jews, of reason I should have borne with you; but if it be questions⁴¹ about words, and names, and the law that ye have, see to it yourselves; [for⁴²] I do not intend to be judge of these things. ¹⁵ And he drove them from the judgment seat. And having all⁴³ laid hold on Sosthenes the ruler of the synagogue, they beat him before the

²⁰ See note to ver. 6.
²¹ Literally 'who received'; 'why,' *scilicet*, 'being such as.'
²² Or 'came stirring up there also.' So Alford after Meyer; but it seems to me rather forced. Vulg. Bengel, Diodati have it as in text. So Beza and the Dutch.
²³ Some, with M A B D 13 31 61 Am Syrr Memph, add 'and troubling'; E H L P omit.
²⁴ The use of 'as' here is not of semblance of anything, but of purpose or intention. See Win, 771, sec. 65.
²⁵ T. R. omits 'also,' with E and versions; M A B D H L P 13 31 61 insert.

²⁶ M A E H 13 31 61 Am Memph insert *airog*; B L P Ac, omit.
²⁷ Or 'the hill of Mars.'
²⁸ Literally 'men Athenians.' The introduction of 'men' in these passages is not merely a Hebraism. It is the accustomed oratorical address in Greek.
²⁹ Many read 'what,' and 'that,' with M A B D Am; 'whom' E H L P 13 31 almost all Memph.
³⁰ R has *enai va miera*,
³¹ T. R. reads 'here-arranged,' with D 13; text M A B E H L P 31 61.
³² T. R. reads 'the Lord,' with E P 31; text M A B H L 13 31 61 Am Syrr Memph.

³³ T. R. reads 'all men everywhere to repent,' with H L P 31; text M A B E 13 Am.
³⁴ T. R. reads 'again concerning this.' And thus, with E H L P 31 Syrr Memph and many others; text M A B 13; D Am omit *en*, 'also.'
³⁵ T. R. reads 'Paul,' with A E H L P 31 Syrr and others; M B D 13 Am Memph omit.
³⁶ Or 'earnestly occupied with.'
³⁷ T. R. reads 'pressed in spirit,' with H L P 31; text M A B D H 13 Am Syrr Memph.
³⁸ This is feeble, but I know not how else to put

it. It is 'the Christ, Jesus,' i.e., that the Christ was really come, and that Jesus was he. M A B D 13 Am Memph have *scilicet*. C is here wanting.
³⁹ Or 'I, pure (from it) from henceforth, will go to the nations.'
⁴⁰ T. R. reads 'a question,' with D H L P 31; text M A B D E Am Syrr Memph.
⁴¹ M A B D 13 Am Memph omit *va*; E H L P 31 Syrr insert.
⁴² T. R. reads 'And all the Greeks having,' with D E H L P 13 31 Syrr; text M A B Am Memph.

judgment seat. And Gallio troubled himself about none of these things.
¹⁸ And Paul, having yet stayed [there] many days, took leave of the brethren and sailed thence to Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow; and he arrived at Ephesus, and left them there. But entering himself into the synagogue he reasoned with the Jews. And when they asked him that he would remain for a longer time [with them] he did not accede, but bade them farewell, saying, [I must by all means keep the coming feast at Jerusalem]; "I will return to you again, if God will: and he sailed away from Ephesus. And landing at Caesarea, and having gone up and saluted the assembly, he went down to Antioch. And having stayed [there] some time, he went forth, passing in order through the country of Galatia and Phrygia, establishing all the disciples.
²⁴ But a certain Jew, Apollos by name, an Alexandrian by race, an eloquent man, who was mighty in the scriptures, arrived at Ephesus.
²⁵ He was instructed in the way of the Lord, and being fervent in his spirit, he spoke and taught exactly the things concerning Jesus,^a knowing only the baptism of John. And he began to speak boldly in the synagogue. And Aquila and Priscilla, having heard him, took him to [them] and unfolded to him the way of God more exactly. And when he purposed to go into Achaia, the brethren wrote to the disciples engaging them to receive him, who, being come,

contributed much to those who believed through grace.^b For he with great force convinced the Jews publicly, shewing by the scriptures that Jesus was the Christ.
¹⁹ XIX. And it came to pass, while Apollos was at Corinth, Paul, having passed through the upper districts, came to Ephesus, and finding certain disciples, he said to them, Did ye receive [the] Holy Spirit when ye had believed? And they [said] to him, We did not even hear if [the] Holy Spirit was [come]. And he said,^c To what then were ye baptized? And they said, To the baptism of John. And Paul said, John indeed baptized [with] the baptism of repentance, saying to the people that they should believe on him that was coming after him, that is, on Jesus. And when they heard that, they were baptized to the name of the Lord Jesus. And Paul having laid [his] hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly during three months, reasoning and persuading [the things] concerning the kingdom of God. But when some were hardened and disbelieved, speaking evil of the way before the multitude, he left them and separated the disciples, reasoning daily in the school of Tyrannus. And this took place for two years, so that all that inhabited Asia heard the word of the Lord,^d both Jews and Greeks. And God wrought no ordinary miracles by the hands of Paul, so that even

napkins or aprons were brought from his body^e [and put] upon the sick, and the diseases left them, and the wicked spirits went out.^f And certain of the Jewish exorcists also,^g who went about, took in hand to call upon those who had wicked spirits the name of the Lord Jesus, saying, I adjure^h you by Jesus, whom Paul preaches. And there were certain [men], seven sons of Sceva, Jewish high priest, who were doing this.
²⁴ But the wicked spirit answering said to them,ⁱ Jesus I know, and Paul I am acquainted with; but ye, who are ye?
²⁵ And the man in whom the wicked spirit was leaped^j upon them, and having mastered both,^k prevailed against them, so that they fled out of that house naked and wounded.
²⁶ And this became known to all, both Jews and Greeks, who inhabited Ephesus, and fear fell upon all of them, and the name of the Lord Jesus was magnified. And many of those that believed came confessing and declaring their deeds.
²⁷ And many of those that practised curious arts brought their books [of charms] and burnt them before all. And they reckoned up the prices of them, and found it fifty thousand pieces of silver. Thus with might the word of the Lord increased and prevailed.
²⁸ And when these things were fulfilled, Paul purposed in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, After I have been there I must see Rome also. And having sent into Macedonia two of those ministering to him, Timothy and Erastus, he remained himself awhile in Asia.

And there took place at that time no small disturbance about the way.
²⁹ For a certain [man] by name Demetrius, a silver beater, making silver temples of Artemis,^l brought no small gain to the artisans; whom having brought together, and those who wrought in such things, he said, Men, ye know that our well-living arises from this work, and ye see and hear that this Paul has persuaded and turned away a great crowd, not only of Ephesus, but almost of all Asia, saying that they are no gods which are made with hands. Now not only there is danger for us that our business come into discredit, but also that the temple of the great goddess Artemis be counted for nothing, and that her greatness should be destroyed whom the whole of Asia and the world revere. And having heard [this], and being filled with rage, they cried out, saying, Great [is] Artemis of the Ephesians.
³⁰ And the [whole] city was filled with confusion, and they rushed with one accord to the theatre, having seized and carried off with [them] Gaius and Aristarchus, Macedonians, fellow-travellers of Paul. But Paul intending to go in to the people, the disciples suffered him not; and some of the asiarchs^m also, who were his friends, sent to him and urged him not to throw himself into the theatre.
³¹ Different persons therefore cried out some different thing; for the assembly was tumultuous, and the most did not know for what cause they had come together. But from among the crowd they put forward Alexander, the Jews pushing him forward. And Alexander, beckoning with his

^a The addition of "with them" is doubtful. * A B 13 Am omit; D E H L P 21 Syrr. Memph. insert.
^b * A B E 13 Am Memph. omit the clause; D H L P 21 Syrr. insert; so Meyer, De Wette, Alford.
^c * T. R. adds "but," with H L P 21 Syrr.; * A B D E 13 Am omit.
^d * T. R., with H P 21, reads "the Lord"; * A B D E L 13 Am Syrr. Memph. &c. read "Jesus."
^e * It may be "contributed much through grace to those who believed," but I doubt it is the sense.

* T. R. has "said" in text, with H L P 21 and others Memph.; * A B D E 13 Am omit.
^f * T. R. adds "to them," with H L P 21 Memph.; * A B D E 13 Am omit.
^g * T. R. adds "the Christ," with H L P 21; D has only "power"; text * A B E 13 Am Memph.
^h * A B E H L P 21 22 have "ye"; B D versions omit.
ⁱ * T. R. adds "a certain," with D E H L P 21 Am; * A B Memph. omit.
^j * T. R. adds "Jesus," with H L P 21; * A B D E 13 Am Syrr. Memph. omit.
^k * T. R. has "ye" in text, with E L.

* Or "skin," surface of his body.
^l * T. R. adds "from them," with H L P 21; * A B D E 13 Am Syrr. Memph. omit.
^m * Also added, with * A B E H L P 21 Am Syrr.; T. R. has "and," with H L P 21 Memph.; H P having both.
ⁿ * T. R. reads, "we adjure," with H L P 21 Syrr.; text * A B D E 13 Am Memph.
^o * T. R. omits "to them," with E H L P; text * A B D 13 21 Am Syrr. Memph.

* Literally "leaping."
^p * T. R. reads "them," with H L P 21; text * A B D 13 Am Memph.
^q * Or "Diana."
^r * "Whole" is doubtful; * A B H 13 Am Memph. omit; E H L P 21 Syrr. insert.
^s * Honorary magistrates, of the principal persons of the province, specially charged with the public festivals.

hand, would have made a defence to the people. But, recognising that he was a Jew, there was one cry from all, shouting for about two hours, Great [is] Artemis of the Ephesians.²⁴ And the townclerk, having quieted the crowd, said, Ephesians, what man is there then who does not know that the city of the Ephesians is temple-keeper of Artemis the great,²⁵ and of the [image] which fell down from heaven?²⁶ These things therefore being undeniable, it is necessary that ye should be calm and do nothing headlong. For ye have brought these men, [who are] neither temple-plunderers, nor speak injuriously of your²⁷ goddess. If therefore Demetrius and the artisans who [are] with him have a matter against any one, the courts are being held, and there are proconsuls: let them accuse one another. But if ye inquire anything concerning other matters,²⁸ it will be settled in the regular assembly. For also we are in danger to be put in accusation for sedition for this [affair] of to-day, no cause existing in reference to which we shall be able to give a reason for this concourse. And having said these things, he dismissed the assembly.

XX. But after the tumult had ceased, Paul having called the disciples to [him] and embraced [them], went away to go to Macedonia. And having passed through those parts, and having exhorted them with much discourse, he came to Greece. And having spent three months [there], a treacherous plot against him having been set on foot by the Jews as

he was going to sail to Syria, [the] resolution was adopted of returning through Macedonia. And there accompanied him as far as Asia, Sopater [son] of Pyrrhus,²⁹ a Beroean; and of Thessalonians Aristarchus and Secundus, and Gaius and Timotheus of Derbe, and of Asia Tychicus and Trophimus. These going before waited for us in Troas; but we sailed away from Philippi after the days of unleavened bread, and we came to them to Troas in five days, where we spent seven days. And the first day of the week, we³⁰ being assembled to break bread, Paul discoursed to them, about to depart on the morrow. And he prolonged the discourse till midnight. And there were many lights in the upper room where we³¹ were assembled. And a certain youth, by name Eutychus, sitting at the window-opening, overpowered³² by deep sleep while Paul discoursed very much at length, having been overpowered³³ by the sleep, fell from the third story down to the bottom, and was taken up dead. But Paul descending fell upon him, and enfolding [him] [in his arms], said, Be not troubled, for his life³⁴ is in him. And having gone up, and having broken the³⁵ bread, and eaten, and having long spoken³⁶ until day-break, so he went away. And they brought [away] the boy alive, and were no little comforted. And we, having gone before on board ship, sailed off to Assos, going to take in Paul there; for so he had directed, he himself being about to go on foot. And when he met with us at Assos, having taken him on board we came

to Mitylene; and having sailed thence, on the morrow arrived opposite Chios, and the next day put in at Samos; and having stayed at Trogyllum, the next day we came to Miletus: for Paul thought it desirable to sail by Ephesus, so that he might not be made to spend time in Asia; for he hastened, if it was possible for him, to be the day of Pentecost at Jerusalem. But from Miletus having sent to Ephesus, he called over [to him] the elders of the assembly. And when they were come to him, he said to them, Ye know how I was with you all the time from the first day that I arrived in Asia, serving the Lord with all lowliness, and³⁷ tears, and temptations, which happened to me through the plots of the Jews; how I held back nothing of what is profitable, so as not to announce [it] to you, and to teach you publicly and in every house, testifying to both Jews and Greeks repentance towards God

and faith towards our Lord Jesus Christ.³⁸ And now, behold, bound in my spirit I go to Jerusalem, not knowing what things shall happen to me in it; only that the Holy Spirit testifies to me³⁹ in every city, saying that bonds and tribulations await me. But I make no account of⁴⁰ [my] life [as] dear to myself, so that I finish my course,⁴¹ and the ministry which I have received of the Lord Jesus to testify the glad tidings of the grace of God. And now, behold, I know that ye all, among whom I have gone about preaching the kingdom [of God⁴²], shall see my face no more. Wherefore I witness to you this day, that I am clean from the blood of all, for I have not shrunk from announcing to you all the counsel of God. Take heed therefore to yourselves and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd the assembly of God, which he has purchased with the blood of his own.⁴³

* T. R. adds "many," with C H L P 31 and others; * A B D E 13 Am Syrr Memph insert "Christ," B H L P 31 Am, omit.

* A C D E 13 H Am Memph insert "Christ," B H L P 31 Am, omit.

* T. R. omits "to me," with H L F and others; * A B C D E 13 H Am Syrr Memph insert.

* The readings vary. T. R. has "I make no account of, nor had any life dear to myself," adding also "you and me after" &c., with H L P 31; text * B C D 31 Memph.

* T. R. adds "with joy," with C H L P 31; * A B D 13 Am Memph omit.

* Many omit "of God," with * A B C 13 Memph; B H L P 31 Am insert.

* I am fully satisfied that this is the right translation. To make it a question of the divinity of Christ (which I hold to be of the foundation of Christianity) is simply absurd. Wetstein, Griesbach, Lachmann, Tischendorf, De Wette, have Koppe (i.e., "Lord"), not "God," at all, following A C D E 13 and a host of other MSS. Matthew has *Koppe* and *Señor*, with all the Russian MSS. * B Am have *Señor*; others *Señor*. I am persuaded that the reading is *Señor* and has been tampered with because of the difficulty of the phrase. *Señor* was ancient and now is generally received, with * A B C D E 13 H L F (T. R. has *Señor* &c.). Further, Athanasius, particularly in his second letter to Apollinarius, condemns all such language as "the Lord of God," as doctrinally false and the boldness of the Arians—used by them because they did not believe in the true divinity of Jesus, declaring scripture does not speak so. God could not be said to die or

suffer; nor flowing of blood be applied to him. In one place you have, "The scriptures have shown where taught also these signs appear." The old editions had *Señor*. The latter is the form of all the language of Athanasius. At any rate, it is in Acts 13, if at all, *Señor* appear. On the other hand, Chrysostom has *Señor* and *Señor* *Señor*. His comment on it is general: only we have the evidence that already the false reading had crept in, for *Señor* *Señor* is not received as genuine. Quotations from the Fathers will be found in Wetstein in loc. Heb. 12, xiii, 12, and even Chrys., as far as they go, show what the more natural form of "his own blood" would be in Greek. It has been questioned whether *Señor* can be used thus absolutely in the singular. But we have it in John's Gospel, chapter xv, 13. It is used in the neuter singular for material things, Acts iv, 22. The torturing passage as we find it in the manuscripts, I believe arose from their not seeing the sense I have given to it here, a touching expression of the love of God. The use of the neuter singular in John is common with *Señor* in this way. At any rate it is strange to find an argument for the divinity of Christ on a passage where *Señor* is selected by almost all important editions, founding it on an expression which Athanasius declares to be nowhere found in scripture, and only used by Arians because they do not believe in the divinity of Christ. The subject is treated in the second book against Apollinarius; in particular in sections xii.—xiv., p. 338. (Benedict, ed., 1777, vol. i, part 2).

¹ Literally "says."

² Literally "men Ephesians."

³ T. R. reads "the great goddess Artemis," with H L P 31; text * A B D E 13 Am Syrr Memph.

⁴ Or "Jupiter."

⁵ Some read "our," with * A B D 13; text B H L P 31 and very many Am Memph.

⁶ Some, with B 13, read *excessus*, which means "further," but * A D H L P 31 and versions with T. R.

⁷ Some add "and exhorted," with * A B D E 13 B1 Am Syrr Memph, but varying form of reading;

H L P omit.

* T. R. omits "son of Pyrrhus," with H L P Syrr; * A B D E 13 B1 Am Memph insert.

* T. R. reads "the disciples," with H L P 31 and others; text * A B D E 13 Am Syrr.

* T. R. reads "they," with only a few cursive.

* *καταδυναστος*, in the act of being so.

* *καταδυναστος*, "had been already overpowered."

* Or "soul."

* T. R. omits "the," with B H L P 31. *Señor* * A B C D E 13.

* Or "entirely."

not then that Egyptian who before these days raised a sedition and led out into the wilderness the four thousand men of the assassins? But Paul said, I am a Jew¹ of Tarsus, citizen of no insignificant city of Cilicia, and I beseech of thee, allow me to speak to the people. And when he had allowed him, Paul, standing on the stairs, beckoned with his hand to the people; and a great silence having been made, he addressed them in the Hebrew tongue, saying, (XXII.) Brethren² and fathers, hear my defence which I now make to you. And hearing that he addressed them in the Hebrew tongue, they kept the more quiet; and he says, I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of³ Gamaliel, educated according to [the] exactness of the law of [our] fathers, being zealous for God, as ye are all this day; who have persecuted this way unto death, binding and delivering up to prisons both men and women; as also the high priest bears me witness, and all the elderhood: from whom also, having received letters to the brethren, I went to Damascus to bring those also who were there, bound, to Jerusalem, to be punished. And it came to pass,⁴ as I was journeying and drawing near to Damascus, that, about mid-day, there suddenly shone out of heaven a great light round about me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarene, whom thou persecutest. But they that were with me beheld the light, [and were filled with fear⁵], but heard

¹ Literally 'a man & Jew.'
² Literally 'Men brethren.'
³ Some would point it thus: 'city, educated at the feet of Gamaliel according to,' &c. It comes to the same.
⁴ Literally 'it came to pass to me.' But this is hardly English.

not the voice of him that was speaking to me. And I said, What shall I do, Lord? And the Lord said to me, Rise up, and go to Damascus, and there it shall be told thee of all things which it is appointed thee to do. And as I could not see, through the glory of that light, being led by the hand of those who were with me, I came to Damascus. And a certain Ananias, a pious man according to the law, borne witness to by all the Jews who dwell [there], coming to me and standing by me, said to me, Brother Saul, receive thy sight. And I, in the same hour, received my sight and saw him. And he said, The God of our fathers has chosen thee beforehand to know his will, and to see the just one, and to hear a voice out of his mouth: for thou shalt be a witness for him to all men of what thou hast seen and heard. And now why lingerest thou? Arise and get baptized, and have thy sins washed away, calling on his name.⁶ And it came to pass when I had returned to Jerusalem, and as I was praying in the temple, that I became in ecstasy, and saw him saying to me, Make haste and go quickly out of Jerusalem, for they will not receive thy testimony concerning me. And I said, Lord, they themselves know that I was imprisoning and beating in every synagogue those that believe on thee; and when the blood of thy witness Stephen was shed, I also myself was standing by and consenting,⁷ and kept the clothes of them who killed him. And he said to me, Go, for I will send thee to the nations afar off. And they heard him until this word, and lifted up their voice, saying, Away with such

¹ A B H 13 Am Memph unit; D E L P 31 Syr-Hel &c. insert.
² T. R. reads 'on the name of the Lord,' with H L P 31 and others; text A B E 13 Am Syr Memph &c.
³ T. R. adds 'to his being killed,' with H L P 13 31 and others; text A B D E Am Memph &c.

a one as that from the earth, for it was⁸ not fit he should live. And as they were crying, and throwing away their clothes, and casting dust into the air, the chiliarch commanded him to be brought into the fortress, saying that he should be examined by scourging, that he might ascertain for what cause they cried thus against him. But as they⁹ stretched him forward with the thongs, Paul said to the centurion who stood [by], Is it lawful for you to scourge a man [who is] a Roman and uncondemned? And the centurion, having heard it, went and reported it to the chiliarch, saying, What art thou¹⁰ going to do? For this man is a Roman. And the chiliarch coming up said to him, Tell me, Art thou¹¹ a Roman? And he said, Yes. And the chiliarch answered, I, for a great sum, bought this citizenship. And Paul said, But I was also [free] born. Immediately therefore those who were going to examine him left him, and the chiliarch also was afraid when he ascertained that he was a Roman, and because he had bound him. And on the morrow, desirous to know the certainty [of the matter] why he was accused of the Jews, he loosed him,¹² and commanded the chief priests and all the¹³ council to meet,¹⁴ and having brought Paul down set him before them.

XXIII. And Paul, fixing his eyes on the council, said, Brethren,¹⁵ I have walked in all good conscience with God unto this day. But the high priest Ananias ordered those standing by him to smite his mouth.

¹ T. R. reads *eastern*, with many cursives.
² T. R. reads 'he,' with (H) P 31.
³ T. R. reads 'look to what thou art,' with D H L P 31; text A B C E 13 Am Syr Memph.
⁴ T. R. reads 'if thou art,' with L P and many others; text A B C D E H 13 31 Am Syr Memph.
⁵ T. R. adds 'from the bonds,' with H L P 31 and others; text A B C E 13 Am Syr Memph.
⁶ T. R. reads 'their whole,' with H L P 31 and others; text A B C E 13 Am Memph.
⁷ T. R. reads 'to come,' with H L P Memph; text A B C E 31 Am.

⁸ Then Paul said to him, God will smite thee, whited wall. And thou, dost thou sit judging me according to the law, and breaking the law commandest me to be smitten?
⁹ And those that stood by said, Dost thou rail against the high priest of God? And Paul said, I was not conscious, brethren, that he was high priest; for it is written, Thou shalt not speak evilly of the ruler of thy people. But Paul, knowing that the one part [of them] were of the Sadducees and the other of the Pharisees, cried out in the council, Brethren,¹⁰ I am a Pharisee, son of Pharisees;¹¹ I am judged concerning the hope and resurrection of [the] dead. And when he had spoken this, there was a tumult of the Pharisees and the Sadducees, and the multitude was divided. For Sadducees say there is no resurrection, nor angel, nor spirit; but Pharisees confess both of them.
¹² And there was a great clamour, and the scribes¹³ of the Pharisees' part rising up contended, saying, We find nothing evil in this man; and if a spirit has spoken to him, or an angel¹⁴.... And a great tumult having arisen, the chiliarch, fearing lest Paul should have been torn in pieces by them, commanded the troop to come down and take him by force from the midst of them, and to bring [him] into the fortress. But the following night the Lord stood by him, and said, Be of good courage;¹⁵ for as thou hast testified the things concerning me at Jerusalem, so thou must bear witness at Rome also.

¹ Literally 'men brethren.'
² T. R. reads 'son of a Pharisee,' with E H L P 31 and most others Memph; text A B C 13 Am.
³ Many read 'some of the scribes,' with A B C; A E 13 Am Memph have *scribes* only, and omit 'part,' reading, 'and some of the Pharisees rising up.'
⁴ T. R. adds 'let us not fight with God,' with H L P 31 and others; A B C E 13 Am Syr Memph omit.
⁵ T. R. adds 'Paul,' with H L P 31 61 and many others; A B C E 13 Am Syr Memph omit.

¹⁸ And when it was day, the Jews,^a having banded together, put themselves under a curse, saying that they would neither eat nor drink till they should kill Paul. And they were more than forty who had joined together in this oath; and they went to the chief priests and elders, and said, We have cursed ourselves with a curse to taste nothing until we kill Paul. Now therefore do ye with the council make a representation to the chiliarch so that he may bring him down^b to you, as about to determine more precisely what concerns him, and we, before he draws near, are ready to kill him. But Paul's sister's son, having heard of the lying in wait, came and entered into the fortress and reported [it] to Paul. And Paul, having called one of the centurions, said, Take this youth to the chiliarch, for he has something to report to him. He therefore, having taken him with [him], led him to the chiliarch, and says, The prisoner Paul called me to [him] and asked me to lead this youth to thee, who has something to say to thee. And the chiliarch having taken him by the hand, and having gone apart in private, inquired, What is it that thou hast to report to me? And he said, The Jews have agreed together to make a request to thee, that thou mayest bring Paul down to-morrow into the council, as about to inquire something more precise concerning him. Do not thou then be persuaded by them, for there lie in wait for him of them more than forty men, who have put themselves under a curse neither to eat nor drink till they kill him; and now they are ready waiting the promise from thee. The

chiliarch then dismissed the youth, commanding [him], Utter to no one that thou hast represented these things to me. And having called to [him] certain two of the centurions, he said, Prepare two hundred soldiers that they may go as far as Caesarea, and seventy horsemen, and two hundred light-armed footmen, for the third hour of the night. And [he ordered them] to provide beasts, that they might set Paul on them and carry [him] safe through to Felix the governor, having written a letter, conched in this form: Claudius Lysias to the most excellent governor Felix, greeting. This man, having been taken by the Jews, and being about to be killed by them, I came up with the military and took^c out [of their hands], having learned that he was a Roman. And desiring to know^d the charge on which they accused him, I brought him down to their council; whom I found to be accused of questions of their law, but to have no charge laid against him [making him] worthy of death or of bonds. But having received information of a plot about to be put in execution against the man [by the Jews^e], I have immediately sent him to thee, commanding also his accusers to say before thee the things that are against him. [Farewell.] The soldiers therefore, according to what was ordered them, took Paul and brought him by night to Antipatris, and on the morrow, having left the horsemen to go with him, returned to the fortress. And these, having entered into Caesarea, and given up the letter to the governor, presented Paul also to him. And^f having read [it], and

^a T. R. reads 'certain of the Jews,' with H L P 31 and others Am; text M A B C E 13 61 Memph. ^b T. R. adds 'to-morrow' with H L P 31 and others; M A B C E 13 61 Am Syrr Memph. Am. omit. ^c T. R. reads 'as though they would inquire,' with many cursives. ^d T. R. adds 'him,' with H L P 31 and most others Syrr Memph; M A B E 13 61 Am omit. ^e Many read 'to know distinctly,' *εἰσπεριεσπασμένους*,

with M A B 13 61; text E H L P 31 and most. ^f M A (B) E 13 61 Am (Memph) omit, reading *εἰς αὐτόν*, 'by them,' instead of *ἐκ αὐτοῦ*, 'immediately.' H L P 31 and others insert. R Memph. have *ἀποκριθεὶς* only. ^g M E H L P 31 61 Syrr insert; A B 13 Am Memph omit. ^h T. R. adds 'the governor,' with H L P 31 and others; M A B E 13 61 Am Syrr Memph omit.

asked of what eparchy he was, and learned that [he was] of Cilicia, he said, I will hear thee fully when thine accusers also are arrived. And he commanded him to be kept in Herod's praetorium. XXIV. And after five days came down the high priest Ananias, with the^a elders, and a certain orator called Tertullus, and laid their informations against Paul before the governor. And he having been called, Tertullus began to accuse, saying, Seeing we enjoy great peace through thee, and that excellent measures are executed for this nation by thy forethought, we receive [it] always and everywhere, most excellent Felix, with all thankfulness. But that I may not too much intrude on thy time, I beseech thee to hear us briefly in thy kindness. For finding^b this man a pest, and moving sedition among all the Jews throughout the world, and a leader of the sect of the Nazareans; who also attempted to profane the temple; whom we also had seized, [and would have judged according to our law; but Lysias, the chiliarch, coming up, took [him] away with great force out of our hands, having commanded his accusers to come to thee;] of whom thou canst thyself, in examining [him], know the certainty of all these things of which we accuse him. And the Jews also joined^c in pressing the matter against [Paul], saying that these things were so. But Paul, the governor having beckoned to him to speak, answered, Knowing that for many years thou hast been judge to this nation, I

answer^d readily as to the things which concern myself. As thou mayest know^e that there are not more than twelve days since I went up to worship at Jerusalem, and neither in the temple did they find me discoursing to any one, or making any tumultuous gathering together of the crowd, nor in the synagogues, nor in the city; neither can they make good the things of which they now accuse me. But this I avow to thee, that in the way which they call sect, so I serve my fathers' God, believing all things which are written throughout the law, and in the prophets; having hope towards God, which they themselves also receive, that there is to be a resurrection^f both of just and unjust. For this cause I also exercise [myself] to have in everything a conscience without offence towards God and men. And after a lapse of many years I arrived, bringing alms to my nation, and offerings. Whereupon they found me purified in the temple, with neither crowd nor tumult. But^g it was certain Jews from Asia, who ought to appear before thee and accuse, if they have anything against me; or let these themselves say what wrong they found^h in me when I stood before the council, [other] than concerning this one voice which I cried standing amongst them: I am judged this day by you touching [the] resurrection of [the] dead. And Felix,ⁱ knowing accurately the things concerning the way, adjourned them, saying, When Lysias the chiliarch is come down I

^a M A B E 13 31 61 Am read 'some of the.' ^b The phrase is not complete, or rather, the parts are not strictly connected: finding him so, they would have judged him. ^c M A B H L P (C) 31 61 Am Memph. omit from after 'seized,' ver. 6, to 'to thee,' ver. 8, reading 'seized, of whom, but of whom' must then refer to 'Paul.' E 13 31 Syrr insert. ^d T. R. *προσέειπε*, 'answered,' joined in, with many cursives; text M A B E H L P 31 61. ^e T. R. adds 'the more,' with H L P 31 and others; text M A B E 13 61 Am Memph.

^f T. R. *πάλιν*, with H L P 31 and others; *ἐκ νέου* M A B E G. ^g T. R. adds 'of the dead,' with E H L P 31 and others Syrr; M A B C D 13 61 Am Memph. omit. ^h T. R. (not *Σιμων*) omits 'But,' with H L P, reading 'Whereupon certain Jews from Asia found me.' Ac.; M A B C E 13 61 Am Memph. insert. ⁱ T. R. reads 'if they found any wrong,' with some cursives Am. (M A B 13 31 omit or post.) ^j T. R. adds 'having heard these things,' with H L P 31 and others.

¹³ will determine your affair; * ordering the centurion to keep him,¹ and that he should have freedom, and to hinder none of his friends to minister² to him.

¹⁴ And after certain days, Felix having arrived with Drusilla his wife, who was a Jewess, he sent for Paul and heard him concerning the faith in Christ. And as he reasoned concerning righteousness, and temperance, and the judgment about to come, Felix, being filled with fear, answered, Go for the present, and when I get an opportunity I will send for thee; hoping³ at the same time that money would be given him by Paul.⁴ wherefore also he sent for him the oftener and continued with him. But when two years were completed, Felix was relieved by Porcius Festus as his successor; and Felix, desirous to oblige the Jews, to acquire their favour, left Paul bound.

XXV. Festus therefore, being come into the eparchy, after three days went up to Jerusalem from Caesarea. ⁵ And the chief priests¹ and the chief of the Jews laid informations before him against Paul, and besought him, asking as a grace against him that he would send for him to Jerusalem, laying people in wait to kill him on the way. Festus therefore answered that Paul should be kept at Caesarea, and that he himself was about to set out shortly. Let therefore the persons of authority among you, says he, going down too, if there be anything in this man,² accuse him.

* T. R. adds 'and,' with H 31 and others; (Am) &, with L; * A B C E P 13 61 Memph omit.

¹ T. R. reads 'Paul,' with H L P 31 and most others; also * A B C E 13 61 Am Memph.

² T. R. adds 'or to come,' with H L P 31 and others; * A B C E 13 61 Am Syrr Memph omit.

³ T. R. adds &, 'too' or 'also,' with some cursives and Memph.

⁴ T. R. adds 'that he might let him go,' with H L P 31 and most others Memph; * A B C E 13 61 Am Syrr omit.

⁵ T. R. reads 'the high priest,' with H P 31 and others; text * A B C E L 13 61 Am Syrr Memph.

⁶ Or 'If there be anything amiss in the man,'

* And having remained among them not more than eight or ten days, he went down to Caesarea; and on the next day, having sat down on the judgment-seat, commanded Paul to be brought. And when he was come, the Jews who were come down from Jerusalem stood round, bringing many and grievous charges¹ which they were not able to prove: Paul² answering for himself, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I

offended [in] anything. But Festus, desirous of obliging the Jews, to acquire their favour, answering Paul, said, Art thou willing to go up to Jerusalem, there to be judged before me concerning these things? But Paul said, I am standing before the judgment-seat of Caesar, where I ought to be judged. To the Jews have I done no wrong, as thou also very well knowest.³ If then⁴ I have done any wrong and committed anything worthy of death, I do not deprecate dying; but if there is nothing of those things of which they accuse me, no man can give me up to them. I appeal to Caesar. Then Festus, having conferred with the council, answered, Thou hast appealed to Caesar? To Caesar shalt thou go. And when certain days had elapsed, Agrippa the king and Bernice arrived at Caesarea to salute Festus. And when they had spent many days there, Festus laid before the king the matters relating to Paul, saying, There is a certain man left prisoner

with * A B C E 13 61 Am Memph (Syrr).

¹ T. R. omits 'not' and 'eight or,' with H L P; the readings vary in detail, resulting in text.

² T. R. adds 'against Paul,' with H P 31, but the readings vary: L 'against him'; * A B C 13 61 Am omit.

³ T. R. omits 'Paul,' with H P and others; * A B C E (L & c. ceteris) 13 31 61 Am Syrr Memph insert. E Am add 'but.'

⁴ Or 'thou knowest better than that,' that is, than to say, 'wilt thou go up to Jerusalem and be judged?' We might read 'better than thou pretendest,' but it is difficult with the &.

⁵ T. R. reads 'For if,' with H L P 31 Am &, i. text * A B C E 61 Memph.

by Felix, concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid informations, requiring judgment

against him: to whom I answered, It is not [the] custom of the Romans to give up any man¹ before that the accused have the accusers face to face, and he have got opportunity of defence touching the charge. When therefore they had come together here, without putting it off, I sat the next day on the judgment-seat and commanded the man to be brought:

concerning whom the accusers, standing up, brought no such accusation of guilt as I supposed; but had against him certain questions of their own system of worship, and concerning a certain Jesus who is dead, whom Paul affirmed to be living. And as I myself was at a loss as to an inquiry into these things,² I said, Was he willing to go to Jerusalem and there to be judged concerning these things? But Paul having appealed to be kept for the cognisance of Augustus, I commanded him to be kept till I shall send him to Caesar. And Agrippa [said] to Festus, I myself also would desire to hear the man. To-morrow, said he,³ thou shalt hear him.

On the morrow therefore, Agrippa being come, and Bernice, with great pomp, and having entered into the hall of audience, with the chiliarchs and the men of distinction of the city, and Festus having given command, Paul was brought. And Festus said, King Agrippa, and all men who are here present with us, ye see this person, concerning whom all the multitude of the Jews applied to me both in Jerusalem and here, crying out against [him]

* T. R. adds 'to destruction,' with H L P 31 and others Syrr; * A B C E 13 61 Am Memph omit.

¹ T. R. reads 'this,' with H P and some cursives; text * A B C E H L Syrr Memph.

² T. R. has 'said' in text, with C E H L P 31 61 Syrr Memph; * A B 13 Am omit.

³ T. R. reads 'and he said, To-morrow,' with

that he ought not to live any longer. But I, having found that he had done nothing worthy of death, and this [man] himself having appealed to Augustus, I have decided to send him; concerning whom I have nothing certain to write to my lord. Wherefore I have brought him before you, and specially before thee, king Agrippa, so that an examination having been gone into I may have something to write: for it seems to me senseless, sending a prisoner, not also to signify the charges against him.

XXVI. And Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul stretching out his hand answered in his defence: I count myself happy, king Agrippa, in having to answer to-day before thee concerning all of which I am accused by the Jews, especially because thou art acquainted with all the customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

My manner of life then from my youth, which from its commencement was passed among my nation in Jerusalem, know all the Jews, who knew me before from the outset [of my life], if they would bear witness, that according to the strictest sect of our religion I lived a Pharisee.

And now I stand to be judged because of the hope of the promise made by God to our fathers, to which our whole twelve tribes serving incessantly day and night hope to arrive; about which hope, O king,¹ I am accused of [the] Jews.

Why should it be judged a thing incredible in your sight if God raises the dead? I indeed myself thought that I ought to do much against the

C E H L P 13 31 61 Syrr; * A B Am Memph omit & &.

¹ Literally 'says.'

² T. R. has 'the,' with H L P 13 and others; * our' * A B C E H L 61 Am Syrr Memph.

³ T. R. adds 'Agrippa,' with H L P 31 Syrr; * A B C E 13 61 Am Memph omit. A omits also 'O king.'

¹⁰ name of Jesus the Nazarene. Which also I did in Jerusalem, and myself shut up in prisons many of the saints, having received the authority from the chief priests; and when they were put to death I gave my vote. ¹¹ And often punishing them in all the synagogues, I compelled them to blaspheme. And, being exceedingly furious against them, I persecuted them even to cities out [of our own land]. And when, [engaged] in this, I was journeying to Damascus, with authority and power from the chief priests, at mid-day, on the way, I saw, O king, a light above the brightness of the sun shining from heaven round about me and those who were journeying with me. And, when we were all fallen to the ground, I heard a voice saying to me ¹² in the Hebrew tongue, Saul, Saul, why persecutest thou me? [it is] hard for thee to kick against goads. And I said, Who art thou, Lord? And the Lord¹³ said, I am Jesus whom thou¹⁴ persecutest: but rise up and stand on thy feet; for for this purpose have I appeared to thee, to appoint thee to be a servant¹⁵ and a witness both of what thou hast seen, and of what I shall appear to thee in, taking thee out from among the people, and the nations, to whom¹⁶ I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive remission of sins and inheritance among them that are sanctified by faith in me. ¹⁷ Whereupon, king Agrippa, I was not disobedient to the heavenly vision; but have, first to those both in Damascus and Jerusalem, and to all the region of Judea, and to the nations,

announced that they should repent and turn to God, doing works worthy of repentance. On account of these things the Jews, having seized me in the temple, attempted to lay hands on and destroy me. Having therefore met with [the] help which is from God, I have stood firm unto this day, witnessing both to small and great, saying nothing else than those things which both the prophets and Moses have said should happen, ¹⁸ [namely,] whether Christ should suffer: whether he first, through resurrection of [the] dead, should announce light both¹⁹ to the people and to the nations. And as he answered for his defence with these things, Festus says²⁰ with a loud voice, Thou art mad, Paul; much learning turns thee to madness. But Paul²¹ said,²² I am not mad, most excellent Festus, but utter words of truth and soberness: for the king is informed about these things, to whom also I speak with all freedom. For I am persuaded that of these things nothing is hidden from him; for this was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa [said²³] to Paul, In a little thou persuadest me to become a Christian. And Paul [said²⁴], I would to God, both in little and in much, that not only thou, but all who have heard me this day, should become such as I also am, except these bonds. And the king stood up, and the governor and Bernice, and those who sat with them, and having gone apart, they spoke to one another saying, This man does nothing worthy of death or of bonds. And Agrippa said to

Festus, This man might have been left go if he had not appealed to Caesar.

XXVII. But when it had been determined that we should sail to Italy, they delivered up Paul and certain other prisoners to a centurion, by name Julius, of Augustus' company. ² And going on board a ship of Adramyttium about to navigate³ by the places along Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we arrived at Sidon. And Julius treated Paul kindly and suffered him to go to his friends and refresh himself. And setting sail thence we sailed under the lee of Cyprus, because the winds were contrary. And having sailed over the waters of Cilicia and Pamphylia we came to Myra in Lycia; and there the centurion having found a ship of Alexandria sailing to Italy, he made us go on board her. And sailing slowly for many days, and having with difficulty got abreast of Cnidus, the wind not suffering us, we sailed under the lee of Crete abreast of Salmone; and coasting it with difficulty we came to a certain place called Fair Havens, near to which was [the] city of Lasaea. And much time having now been spent, and navigation being already dangerous, because the fast also was already past, Paul counselled them, saying, Men, I perceive that the navigation will be with disaster and much loss, not only of the cargo and the ship, but also of our lives. But the centurion believed rather the helmsman and the shipowner than what was said by Paul. And the harbour being ill adapted to winter in, the most

counselled to set sail thence, if perhaps they might reach Phoenice to winter in, a port of Crete looking north-east and south-east.⁴ And [the] south wind blowing gently, supposing that they had gained their object, having weighed anchor they sailed close in shore along Crete. ⁵ But not long after there came down it a hurricane called Euroclydon.⁶ ⁶ And the ship being caught and driven, and not able to bring her head to the wind, letting her go we were driven [before it]. But running under the lee of a certain island called Claudia, we were with difficulty able to make ourselves masters of the boat; which having hoisted up, they used helps, frapping⁷ the ship; and fearing lest they should run into Syrtis and run aground,⁸ and having lowered the gear they were so driven. But the storm being extremely violent on us, on the next day they threw cargo overboard, and on the third day with their own hands they cast⁹ away the ship furniture. ¹⁰ And neither sun nor stars appearing for many days, and no small storm lying on us, in the end all hope of our being saved was taken away. And when they had been a long while without taking food, Paul then standing up in the midst of them said, Ye ought, O men, to have hearkened to me and not have made sail from Crete and have gained this disaster and loss. And now I exhort you to be of good courage, for there shall be no loss at all of life of [any] of you, only of the ship. For an angel of the God whose I am and whom I serve stood by me this night, saying, Fear not, Paul; thou must stand before Caesar; and behold, God has

* T. R. reads 'speaking to me and saying,' with L and others; H Am have 'speaking to me,' omitting 'and saying'; text M A B C I (H 31) 61 Syrr Memph.

* T. R. omits 'Lord,' with H F and others; M A B C H I L 31 61 Am Syrr Memph insert.

* There is a certain emphasis on 'I' and 'thou'.

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* T. R. adds 'now,' and omits 'ye.'

* T. R. omits 'both,' with L P 21 and others.

Am Memph; M A B E H 13 61 insert.

* T. R. reads 'said,' with H L P 21 Am Memph; 'says,' M A B E H 13 61.

* T. R. reads 'he,' with H L P 31; 'Paul' M A B H 13 61 Am Memph.

* Literally 'says.'

* T. R. reads 'said' in text, with H L P 21 Memph; M A B 13 61 Am omit.

* T. R. adds 'when he had said this,' with H L P 21; M A B 13 61 Am Syrr Memph omit.

* T. R. connects 'about to navigate' with 'we,' with H L P 31; text M A B 13 61 Am Syrr Memph.

* The direction is expressed by that of winds, but *asse* is the point 'to which,' not 'from which,' the wind blows. *Lips* is a south-west wind, and *Chorus* a north-west. But down the wind is, of course, just the opposite point. See Josephus A. J., xv. 2. 6, which seems decisive.

* M A B read 'Eurakylon.'

* Passing a cable round the body of the ship.

* *die rae Lipsa* *extremus*, *extremus* is 'run on shore' (ver. 26) 'on an island.' I give it this sense therefore here; but the *die rae Lipsa*, which was at some distance south-west, needs some paraphrase. 'Run aground into Syrtis' is not sense.

* T. R., with H L P 21 Syrr Memph, reads 'with our own hands we cast,' text M A B C 13 61 Am.

granted to thee all those that sail with thee. Wherefore be of good courage, men, for I believe God that thus it shall be, as it has been said to me.
 But we must be cast ashore on a certain island. And when the fourteenth night was come, we being driven about in Adria, towards the middle of the night the sailors supposed that some land neared them, and having sounded found twenty fathoms, and having gone a little farther and having again sounded they found fifteen fathoms; and fearing lest we should be cast on rocky places, casting four anchors out of the stern, they wished that day were come.
 But the sailors wishing to flee out of the ship, and having let down the boat into the sea under pretext of being about to carry out anchors from the prow, Paul said to the centurion and the soldiers, Unless these abide in the ship ye cannot be saved. Then the soldiers cut away the ropes of the boat and let her fall. And while it was drawing on to daylight, Paul exhorted them all to partake of food, saying, Ye have passed the fourteenth day watching in expectation without taking food. Wherefore I exhort you to partake of food, for this has to do with your safety; for not a hair from the head of any one of you shall perish.
 And, having said these things and taken a loaf, he gave thanks to God before all, and having broken it began to eat. And all taking courage, themselves also took food. And we were in the ship, all the souls, two hundred and seventy-six. And having satisfied themselves with food, they lightened the ship, casting out the wheat into the sea. And when

it was day they did not recognise the land; but they perceived a certain bay having a strand, on which they were minded, if they should be able, to run the ship ashore; and, having cast off the anchors, they left [them] in the sea, at the same time loosening the lashings of the rudders, and hoisting the foresail to the wind, they made for the strand. And falling into a place where two seas met they ran the ship aground, and the prow having stuck itself fast remained unmoved, but the stern was broken by the force of the waves.
 And [the] counsel of the soldiers was that they should kill the prisoners lest any one should swim off and escape. But the centurion, desirous of saving Paul, hindered them of their purpose, and commanded those who were able to swim, casting themselves first [into the sea], to get out on land; and the rest, some on boards, some on some of the things [that came] from the ship; and thus it came to pass that all got safe to land.

XXVIII. And when we got safe [to land] we then knew that the island was called Melita. But the barbarians shewed us no common kindness; for, having kindled a fire, they took us all in because of the rain that was falling and because of the cold.
 And Paul having gathered a [certain] quantity of sticks together in a bundle and laid [it] on the fire, a viper coming out from the heat seized his hand. And when the barbarians saw the beast hanging from his hand, they said to one another, This man is certainly a murderer, whom, [though] saved out of the sea, Nemesis has not allowed to live. He however, having

* T. R. reads 'they,' with 41 and some cursives; text (46) A B C H L P 13 31 Am Syrr Memph; N has *quiescent*.
 * T. R. reads 'shall fall from the head of any one of you,' with H L P and most others; text A B C 13 31 61 Am Memph.
 * A B C omit 'of the waves'; C H L P 13 31 61 Syrr Memph have it; Am reads *maris* 'of the sea.'

* T. R. reads 'they,' with H L P 31 and others; text A B C 13 61 Am Syrr Memph.
 * T. R. omits 'certain,' with H L P 31 and others Am Syrr; M = A B C 13 insert.
 * T. R. reads 'coming out, out of,' & for *and*, with 31 and cursives, & A B C H L P 13 61 Am.
 * *pro* *de* 'much rather,' however is weak, but is I believe the best word. *pro* *de* goes farther than simple affirming.

shaken off the beast into the fire, felt no harm. But they expected that he would have swollen or fallen down suddenly dead. But when they had expected a long time and saw nothing unusual happen to him, changing their opinion, they said he was a god.

Now in the country surrounding that place were the lands belonging to the chief man* of the island, by name Publius, who received us and gave [us] hospitality three days in a very friendly way. And it happened that the father of Publius lay ill of fever and dysentery; to whom Paul entered in, and having prayed and laid his hands on him cured him. But this* having taken place, the rest also who had sicknesses in the island came and were healed; who also honoured us with many honours, and on our leaving they made presents to us of what should minister to our wants.

And after three months we sailed in a ship which had wintered in the island, an Alexandrian, with [the] Dioscuri for its ensign. And having come to Syracuse we remained three days. Whence, going in a circuitous course, we arrived at Rhegium; and after one day, the wind having changed to south, on the second day we came to Puteoli, where, having found brethren, we were begged to stay with them seven days. And thus we went to Rome. And thence the brethren, having heard about us, came to meet us as far as Appii Forum and Tres Tabernae, whom when Paul saw, he thanked God and took courage.

And when we came to Rome, [the centurion delivered up the prisoners to the pretorian prefect, but*] Paul was allowed to remain by himself with the soldier who kept him. And it came to pass after three days, that he called together those who were the chief of the Jews; and when they had come together he said to them, Brethren,* I having done nothing against the people or the customs of our forefathers, have been delivered a prisoner from Jerusalem into the hands of the Romans, who having examined me were minded to let me go, because there was nothing worthy of death in me. But the Jews speaking against it, I was compelled to appeal to Caesar, not as having anything to accuse my nation of. For this cause therefore I have called you to [me] to see and to speak to you; for on account of the hope of Israel I have this chain about me. And they said to him, For our part, we have neither received letters from Judea concerning thee, nor has any one of the brethren who has arrived reported or said anything evil concerning thee. But we beg* to hear of thee what thou thinkest, for as concerning this sect it is known to us that it is everywhere spoken against. And having appointed him a day many came to him to the lodging, to whom he expounded, testifying of the kingdom of God, and persuading them* concerning Jesus, both from the law of Moses and the prophets, from early morning to evening. And some were persuaded of the things which were said, but some disbelieved. And being disagreed among

* The chief man* was an official title: *ἐπίσκοπος* *Μακεδονίας*. As an individual he was not, for his father was alive.
 * T. R. reads 'This then,' with H L P 31 and others; text A B 1 13 61 Syrr Memph.
 * What is enclosed in [] is doubtful: H L P 31 and others insert; A B 1 13 61 Am Syrr Memph omit.
 * T. R. reads 'Paul,' with H L P 31; text A B 1 13 61 Am Memph.
 * Literally 'Men brethren.'

* Or 'we should think well.' It is used as in text, Daniel ii. 16; 1 Mac. ii. 25; Wisdom of Solomon xiii. 18; 1 Mac. ii. 8. See Weisstein on Acts xv. 28 (where the Valentinian has *rogatus*), and Schleusner, and see, for classical examples.
 * T. R. adds 'the things,' with L 31 and others; text A B H 13 61 Am Syrr Memph.
 * Assented to them as true. It is used of giving credit to a person so as to follow him: as in Acts v. 36.

themselves they left: Paul having spoken one word. Well spoke the Holy Ghost through Esaias the prophet to our^a fathers, saying, Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall see and not perceive.^b For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart,

^a M A B 13 61 and others read 'your.'
^b T. R. reads 'the salvation,' with E H L P 31 and others. Memph. with M A B 13 61 Am. Syr. E 13 61 Am. Memph. omit.

and be converted, and I should heal them. Be it known to you therefore, that this salvation^c of God has been sent to the nations; they also will hear [it]. [And he having said this, the Jews went away, having great reasoning among themselves.^d And he^e remained two whole years in his own hired lodging, and received all who came to him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom unhinderedly.

31 and others insert: M A B E 13 61 Am. Syr. Memph. omit.
^c T. R. reads 'Paul,' with H L P 31 Syr. M A B 13 61 Am. Memph. omit.

EPISTLE TO THE ROMANS.

1. Paul, bondman of Jesus Christ, [a] called^a apostle, separated to God's^b glad tidings, (which he had before promised by his prophets in holy writings,^c) concerning his Son (come of David's seed according to flesh, marked out Son of God in power, according to [the] Spirit^d of holiness, by resurrection of [the] dead) Jesus Christ our Lord; by whom we have received grace and apostleship in behalf of his name, for obedience of^e faith among all the nations, among whom are ye also [the] called^f of

^a A called apostle, and ver. 7 called saints; in the latter case the sense is changed in the Authorized Version. In the original they are designated as already saints, 'saints by the calling of God,' not as simply called to be so. Called saints is ambiguous in English; the sense is determined in the note on verse 7.
^b In holy writings, there is no article; and 'in the holy scriptures' is not warranted by the original. The statement of the apostle is general, addressing himself, as he does, in Gentiles.
^c In many cases it is impossible to put a small or a large S rightly to the word Spirit, as the presence and power of the Holy Ghost characterizes the state, and that and the state are both included. And so it is here. It is divine, not merely human, perfection, and by the Holy Ghost, yet it is Christ's state. But it is not merely a state, but that state which consists in

Jesus Christ: to all that are in Rome, beloved of God, called^a saints: Grace to you and peace from God our Father and [our] Lord Jesus Christ.
First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world. For God is my witness, whom I serve in my spirit in the glad tidings of his Son, how unceasingly I make mention of you, always beseeching at my prayers, in any way now at least I may be prospered^b by the will of God to come to you. For

the presence and power of the Holy Ghost, and in the absolute expression of it. On the whole, I put a large S here, but it is the Son manifested on earth who is spoken of, and characteristic of him. Resurrection was the proof, but he who had eyes to see saw what came in flesh justified in the Spirit even when here, the same Spirit which was quickening power in resurrection, as 1 Peter iii. 18, *Quia spiritus vivificavit eum.*
^a Called ones of Jesus Christ: is what they are.
^b That is, saints by calling: 'called to be saints' is not the meaning of the passage.
^c Prosperous does not refer to a prosperous journey, but to the hope that God may favour or prosper him so that he may come; he had long wished it, and hoped that at last it might be granted him.

I greatly desire to see you, that I may impart to you some spiritual gift to establish you; that is, to have mutual comfort among you, each by the faith [which is] in the other, both yours and mine. But I do not wish you to be ignorant, brethren, that I often proposed to come to you, (and have been hindered until the present time,) that I might have some fruit among you too, even as among the other nations also. I am a debtor both to Greeks and barbarians, both to wise and unteachable: so, as far as depends on me, am I ready to announce the glad tidings to you also who [are] in Rome.

For I am not ashamed of the glad tidings^a for it is God's power to salvation, to every one that believes, both to Jew first and to Greek: for righteousness of God^b is revealed therein, on the principle of faith, to faith: according as it is written, But the just shall live by^c faith.
For there is revealed wrath of God from heaven^d upon all impiety, and unrighteousness of men holding the truth in unrighteousness.
Because what is^e known of God is manifest among them, for God has manifested [it] to them,—for from [the] world's creation the invisible

^a T. R. adds 'of Christ,' with K L P 37 47 and others; M A B C D E G H I Am. Syr. Memph. omit.
^b Righteousness of God. The absence of the article may arrest the mind here, and in some other places, in this part of the epistle. It is likely to do so, because the righteousness of God is now a known doctrine; not so when the apostle taught. The righteousness of God was a widely new thought, as was indeed wrath from heaven: wrath on earth was not. The gospel, or 'glad tidings,' was the power of God to salvation, because righteousness of God (that kind of righteousness) was revealed—not that of man required. See also chap. iii. 21.
^c By faith. The word 'by' is the same in Greek (ἐκ) as that translated 'on the principle of.' I have left 'by' as being a quotation.
^d Wrath of God from heaven is revealed; see note 3; 'there' is merely the impersonal form, not an adverb, but necessary, as it is difficult to put the words in another order without injuring the sense.
^e Or 'may be.' *γνωστός* is used for 'may be known,' and according to Frischauf is so used in contrast with *γνωστός* 'known'; but it is given

things of him are perceived, being apprehended by the mind through the things that are made, both his eternal power and divinity,^a—so as to render^b them inexcusable.
Because^c knowing God, they glorified [him] not as God, neither were thankful; but fell into folly in their thoughts,^d and their heart without understanding was darkened: professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into [the] likeness of an image of corruptible man and of birds and quadrupeds and reptiles. Wherefore God gave them up [also] in the lusts of their hearts to uncleanness, to dishonour their bodies between themselves: who^e changed the truth of God into falsehood, and honoured and served the creature more than him who had created [it], who is blessed for ever. Amen. For this reason God gave them up to vile lusts; for both their females changed the natural use into that contrary to nature; and in like manner the males also, were inflamed in their lust towards one another; males with males working shame, and receiving in themselves the recompense of their error

as equivalent by others, and is always used for 'known' in the N. T. and LXX. Still the *εἰς* *γνωστός* is here spoken of 'knowledge acquirable by nature in contrast with revelation,' so that 'may be' does not misrepresent the force; it means what is within the capacity of man's apprehension. But 'is known' sufficiently represents that and is more exact.
^a Here *γνωστός* is characteristic; not *γνωστός*. 'Godhead,' as in Col. ii. 9.
^b *εἰς* *εἰς* does not affirm that they are so, simply, but the consequence of the display of creative glory in what was seen. 'So that they should,' or 'might be,' is ambiguous in English, and implies purpose. Hence I have said 'so as to render,' which gives the sense.
^c This is the second reason: the first is ver. 18.
^d *εἰς* *εἰς* signifies the 'inward reasonings of the mind.' The word 'thoughts' in English conveys this best.
^e The 'also' is doubtful here, D E G K L P 37 and many others insert: M A B C 17 61 Am. Memph. omit.
^f *εἰς* *εἰς*.